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AUTHOR:

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TITLE:

EXERCISES FOR
TRANSLATION...

PLACE:

NEW YORK ...

DATE:

1884 [1883]

Master Negative #

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Müller, Peter Joseph, d. 1895.

Exercises for translation into Latin, chiefly on the rules of syntax. Collected and arranged, by Rev. Pet. Jos. Müller ... New York and Cincinnati, F. Pustet & co., 1884 [1883]

vi, 371, (2) p. 21 $\frac{1}{2}$ cm.

Based on Dr. F. Schultz's grammar. cf. Pref.

1. Latin language—Composition and exercises. i. Schultz, Ferdinand
i. e. Joseph Ferdinand Bernhard, b. 1814.

Library of Congress

PA2087.M94

11-9490

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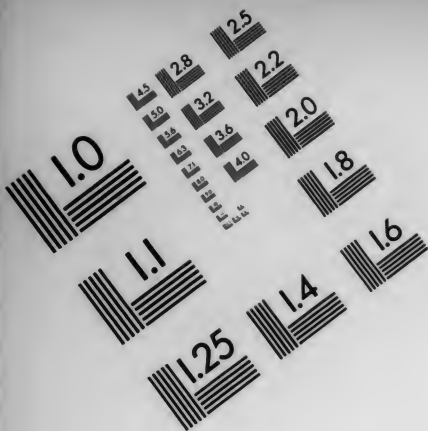
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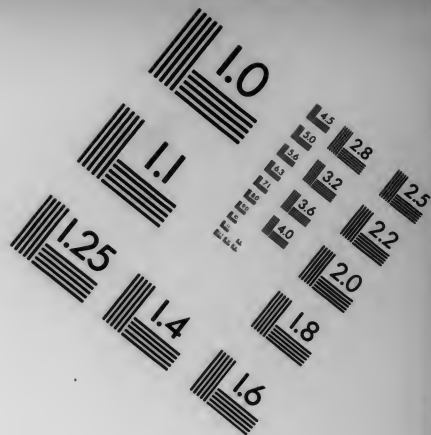


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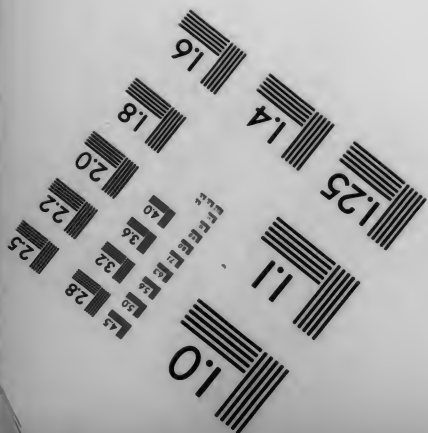
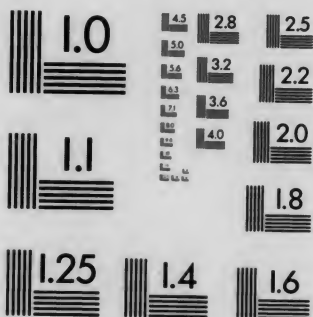
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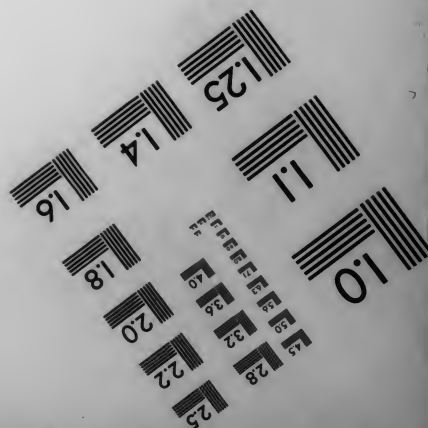
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EXERCISES
FOR
TRANSLATION INTO LATIN,
CHIEFLY
ON THE RULES OF SYNTAX.

COLLECTED AND ARRANGED

BY

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FR. PUSTET & Co.
NEW YORK AND CINCINNATI.
1884.

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Prefatory Notice.

THE Exercises here presented to classical teachers and students consist of three parts. The first is in the closest conformity with the Syntax of the excellent „*Latin Grammar. Adapted to the Use of Colleges. From the Fifteenth German Edition of Dr. F. Schultz's Grammar. Published by Fr. Pustet, New-York* (first ed. 1878, second ed.) 1882“. It is intended not so much to aid the first understanding as to accompany a thorough repetition of the rules of Syntax, the practical knowledge of which is absolutely necessary for a successful study of the Latin authors. The second part is based on those authors that are usually read in the middle Classes of Colleges and is designed not only to keep up familiarity with them but also to derive the greatest possible profit from them for improvement in the Latin language. To this part also sketches of the lives of Sallust, Livy and Virgil have been added. Beside the division and general arrangement of the whole book, the Exercises contained in these two parts have been freely borrowed from a collection of Exercises on the Rules of Latin Syntax,

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by the same Dr. F. Schultz, not, however, without many changes, omissions, and substitutions from other excellent books of the same kind. Of some pieces the editor himself claims the authorship. These two parts are to furnish matter for oral and written translations to students of the third and fourth Classes, yet not so that the pieces of the first part should be exclusively used in Class III, of the second in Class IV, but each according to the advancement in the study of Syntax and the authors read. Since the last piece of each Section is more difficult than the preceding ones in the same Section, it is advisable to put its translation off to the fourth Class. These pieces will thus give the Class a short review of the rules already learned, without the annoyance of repeating the same Exercises.

The editor has deemed it necessary *not* to give the pieces of these two parts in pure idiomatic English. On the one hand the book is not intended for the study of the mother tongue; on the other the editor has, by the experience of many years, been fully convinced, that students of such a standing as is here supposed are not yet able, without an enormous loss of time on the part both of the teacher and the students themselves, to find the exact equivalent, in Latin, for even the smaller number of idiomatic English expressions. Moreover it cannot be denied, that this method of adapting the English idiom to the Latin, as far as the nature of the former permits, is the shortest, easiest and surest way of acquiring a practical knowledge of the latter.

The third part consists of Cardinal Newman's Sketch

of the Life and Writings of Cicero, with the omission of No 6, as being less interesting and intelligible for boys, containing a digression on the doctrines of the Academic school. This Sketch has been adapted to the fifth Class. Although the students of this Class are rightly supposed to have fully mastered the rules of Syntax and to be going over to free Latin composition, they should, however, continue now and then to be exercised in translating a given English text. A greater variety of matter might have been expected in this part. But the piece itself is too interesting to be shortened any further, since it gives a complete idea of an author whose writings should be the inseparable companion of every classical student, and enables the teacher of Rhetoric constantly to refer to it for details in the life of Cicero so necessary for the understanding of many of his writings.

As to the notes added, the aim was not altogether to supersede the annoying use of a Dictionary but to lessen it. In parts I and II generally, and a few times in part III, references have been made to the paragraphs of the Grammar mentioned above to revive rules. But though only one Grammar has been referred to as being without doubt one of the best, yet the Exercises may be profitably used in connection with any Grammar whatever, since the general arrangement of all of them is more or less the same.

In part III the expressions given are more numerous than in the two first parts, for the obvious reason that no existing English-Latin Dictionary furnishes the

necessary supply. Notes on the Latin style might have been added. However some are included in the phraseology itself, the addition of others would have swelled the volume to a greater extent than was desirable, and besides the remarks on style form a chapter which every teacher may aptly take advantage of to enliven the otherwise somewhat dry, though necessary, work of translating from English into Latin.

Some inaccuracies in the print may be accounted for by the fact that circumstances did not allow us to see all the proofs. Finally the editor discharges a pleasant duty of returning his sincere thanks to some of his friends and fellow-teachers who have readily and generously contributed towards the completion of the work.

Canisius College, Buffalo, N. Y., on the feast of St. Ignatius,

July 31, 1883.

THE EDITOR.

PART I.

Exercises on the Rules of Syntax.

SECTION I.

Preliminary Exercises. Agreement of the Parts of a Sentence. Use of the Nominative.

(Grammar §. 189—192.)

No. 1.

On the Boundaries and Parts of Ancient Greece.

Northern Greece.

Ancient Greece, the seat (1) of the most renowned of all nations, was, towards (2) the North, separated (3) from Illyria and Macedon by high mountains. Towards the East and South it was washed (4) by the Aegean sea, towards the West by the Ionian sea. The whole country is divided by nature itself, as it were (5), into three parts. The first of these parts is Northern (6) Greece; the second is Central Greece, which is also called Hellas; the third is the Peloponnesus. The islands can also be added, so that these form (7) a fourth part of Greece. But besides (8), the Greeks inhabited (9) still many other countries, into which they had led (10) colonists. — Northern Greece included (11) two provinces (12), Thessaly and Epirus. Thessaly was a lovely (13) and fertile land. Here was Tempe, that very renowned valley, which was situated (14) between two mountains,

No. 1. (1) sedes, domicilium. (2) ad — versus, *Gram. § 164, 15.* (3) sejungere. (4) alluere. (5) quasi, tanquam. (6) septentrionalis. (7) efficere. (8) praeterea. (9) incolere. (10) deducere. (11) complecti. (12) terra, provincia. (13) amoenus. (14) situm esse.

Olympus and Ossa, and traversed (15) by the river Peneus. Olympus was, as is related by the ancient poets of the Greeks, the abode of the Gods. The largest of the towns of Thessaly was Larissa, the birth-place (16) of Achilles. Near the town of Pharsalus Pompey was vanquished by Caesar. Pherae is also renowned. — In Epirus was situated Dodona, which town was the seat of the oldest oracle of Jupiter. Pyrrhus, who waged war against (17) the Romans, was king of Epirus.

No. 2.

On the Provinces of Central Greece. Acarnania, Aetolia, Doris and Locris.

Central Greece or Hellas consisted (1) of eight countries or provinces, the names of which are: Acarnania, Aetolia, Doris, Locris, Phocis, Boeotia, Attica, Megaris. — Acarnania is situated toward the West (2), and is, in great part (3), surrounded (4) by the sea. The most noted town of this province is Actium, where, in the year 31 before the birth of Christ, the Roman general Antony was vanquished by his adversary Octavianus in a great naval engagement (5). Acarnania is separated from Aetolia by the river Achelous, of which many things are related in the fables of the Greeks. To Acarnania Aetolia is adjoining (6). The inhabitants of these provinces were less cultivated (7), than the other (8) inhabitants of Central Greece. Doris was a small (9) province between Thessaly, Locris, and Phocis. It had four small towns, united (10) by a confederacy, which are called the Dorian Tetropolis. Locris consisted of two

(15) perfluere. (16) patria. (17) bellum gerere cum *or* adversus.

No. 2. (1) constare. (2) spectare ad occasum, ad *or* in occidentem solem. (3) magnam partem. (4) circumdare, cingere. (5) pugna navalis. (6) finitimus. (7) colere, excolere. (8) ceteri. (9) exiguus. (10) inter se conjungere.

parts, which were separated by the intermediate (11) Phocis. One part was situated near (12) the Corinthian gulf (13), and had two larger towns, Amphissa and Naupactus. The other and smaller part was situated near the strait (14) of Euripus. Of the towns in this part the largest was Opus, from which the Locri, who lived (15) here, were also called the Opuntian Locri. But most (16) remarkable in this Locris is Thermopylae. This is that defile (17) between Mount Oeta and the Malian gulf, where Leonidas, with 300 Spartans, died (18) a most glorious death for his country.

No. 3.

Phocis.

Phocis is situated between the two (1) Locris, and touches (2) the Corinthian gulf towards the South, Mount Oeta towards the North. Very noted in the history and fables of the Greeks are the town of Delphi and Mount Parnassus, which are situated in this province. Delphi was especially (3) renowned for (*Abl.*) the oracle of the Pythian Apollo; in the very same place (4) were also, every fourth year (5), celebrated the Pythian games, to which always a great multitude of Greeks came together. Delphi was, as the ancients say, the centre (6) of the earth (7). That very renowned tribunal of the Amphictyons had also its seat there.

Mount Parnassus was the abode of the Muses; at its foot (8) was a sacred spring, which was called (9) Castalia. Parnassus and Castalia were very often celebrated

(11) interpositus. (12) ad. (13) sinus. (14) fretum. (15) habitare, incolere; *Participial Constr.* (16) maxime. (17) angustiae, fauces. (18) obire.

No. 3. (1) uterque. (2) tangere, pertinere ad. (3) imprimis. (4) ibidem. (5) quarto quoque anno, *Gram. § 68, Note 4.* (6) umbilicus. (7) orbis terrarum. (8) sub — radicibus. (9) *Gram. § 207. 3.*

by ancient poets; they were consecrated to the Muses and Apollo, the leader of the Muses. Of the river Cephissus mention is also often made in the poems of the ancients. Elatea, the largest town of the country (10), was taken and fortified (11) by Philip, king of the Macedonians, whereby (12) the name and power of the king were greatly increased (13) in Greece.

No. 4.

Boeotia and Thebes, Its Capital (1). Some Other Towns.

Boeotia has, towards the North, Phocis and the smaller Locris, but towards the South Attica as neighbours (2); in (3) the West and East it is bounded (4) by the Corinthian gulf and the strait of Euripus. After (5) Attica, Boeotia is the most important (6) province of Hellas. Here were Mount Helicon and Mount Cithaeron, after Parnassus the most renowned abodes of the Muses; moreover (7) Lake Copais and the rivers Asopus and Ismenus. On (8) the river Ismenus was situated Thebes, the capital of the country, of which something (9) is to be said in this place. The citadel (10) of the town is said to have been founded (11) by Cadmus, a prince of the Phoenicians; it was therefore called also Cadmea. After the Peloponnesian war this citadel was occupied, in a perfidious manner, by the Lacedaemonians, but again freed by Pelopidas. Thebes was the birth-place of the very renowned poet Pindar. Its greatness and power was increased especially by (12) Pelopidas and Epaminondas, the most illustrious (13) generals of the Thebans. Alexander the Great destroyed (14) the

(10) terra. (11) munire. (12) qua re. (13) augere, amplificare.

No. 4. (1) caput. (2) finitimus, vicinus. (3) ab. (4) continere. (5) Secundum. (6) magnus, potens. (7) tum. (8) ad. (9) pauca. (10) arx. (11) condere. (12) per. (13) illustris, excellens. (14) evertere, diruere, delere.

town and burned down (15) all the houses, except (16) the temples of the Gods and the house of the poet Pindar, whose poems were in the highest repute (17) with the ancients.

Among the other towns of Boeotia, Leuctra, Plataea and Chaeronea are often named in history. By the battle of Chaeronea, where Alexander the Great as a youth of eighteen years (18) obtained the highest honours, the Macedonians became the masters of Greece.

No. 5.

Attica.

Attica is, among all the provinces of Greece, the most celebrated. Nearly (1) the whole country was washed by the Aegean sea; towards the North it was bounded (2) by Boeotia, towards the West by the small country of Megaris. — Attica was less distinguished (3) for its fertility, than for the genius (4) and activity (5) of its inhabitants. It has many mountains, several of which are worthy of being named (6). Pentelicus yielded (7) the most excellent (8) marble, Hymettus the best honey; for on account of (9) its abundance of herbs it was well suited for (10) apiaries (11). Near (12) Laurium there were mines (13), out of which a large quantity (14) of silver came (15). In the extreme part of Attica, towards the South, was the promontory (16) of Sunium, on the top (17) of which a magnificent temple

(15) comburere. (16) praeter. (17) esse in honore. (18) Gram. § 211. Note.

No. 5. (1) fere (after totus). (2) contineri aliqua re, attingere, or tangere aliquid. (3) insignis. (4) ingenium. (5) industria. (6) Gram. § 258. (7) praebere, dare. (8) praestans, praeclarus. (9) propter. (10) idoneus, aptus ad, Gram. § 203. 2. Note 1. (11) res apiaria. (12) Apud. (13) metalla, orum. (14) vis, copia, Gramm. § 212. 2. (15) redire. (16) promuntorium (promontorium). (17) vertex, or after Gram. § 237. 3.

of Minerva had been built of (18) Pentelian marble. For in Attica this Goddess was especially (19) worshipped (20) before (21) all other Gods, and the whole country was under her particular protection (22). Neptune was also held as a guardian (23) God of the country. The rivers of Attica are very small; most noted are the Ilissus and Cephissus; but this Cephissus must be distinguished from that other one, which flows through Phocis and Boeotia.

No. 6.

The City of Athens.

By far the most famous town of Attica was Athens, which is said to have been founded by Cecrops, an Egyptian king. The citadel of the city was called Cecropia after (1) the name of its founder. About Athens many and wonderful things are related by ancient writers; they extol it with such praises (2) that, without doubt, it must be considered the first and most beautiful city of all antiquity (3). Here were the most magnificent temples and public buildings, here was a great (4) profusion (5) of the most beautiful works of painting (6) and sculpture (7), here was the market (8) not only of the most precious wares, which were imported (9) from (10) all countries, but also of sciences (11), as it were, and the fine arts (12). All the streets, all the public places of the city were adorned with statues. All the excellent, all the rare things, that could be found (13) in no other city of the globe (14), were found at Athens,

(18) ex. (19) maxime. (20) colere. (21) praeter. (22) esse in praecipua tutela. (23) tutelaribus.

No. 6. (1) ex. (2) laudibus efferre. (3) antiquitas. (4) ingens. (5) copia. (6) ars pingendi, pictura. (7) ars statuaria. (8) mercatus. (9) advehere. (10) ex. (11) litterae. (12) bonae, or optimae artes. (13) reperire, invenire. (14) orbis terrarum.

so that Athens has not unjustly (15) been styled the inventress of all the liberal arts (16). No state has produced (17) more and greater generals in war, none men more skilled in the administration of the state (18), than Athens. Their names are mentioned in the history of Greece with the greatest praise. The Athenians also surpassed all nations of antiquity by the endowments (19) of their minds.

No. 7.

The Harbours of Athens and other Remarkable Places of Attica. Megaris.

Athens was not situated on the very (*ipse*) seashore (1), but it lay at a distance (2) of forty stadia, i. e. (3) five Roman or five English miles (4), from it. But the city had a most excellent harbour, the Piraeus, which, at the advice (5) of Themistocles and especially of Cimon, had been strongly (6) fortified and joined to (7) the city by the so-called (8) long walls. This was perhaps the most useful thing, which these men have done for their country. Munychia and Phaleron also, two smaller harbours, had been fortified, and they formed (9), with the Piraeus, a considerable (10) sea-port (11) town. These three harbours can be regarded (12) as parts, as it were, of Athens itself, and they were very important (13) for the preservation and extension of its power (14).

Besides Athens some other towns of Attica have also become renowned, chiefly Eleusis, Marathon and Decelea. At Eleusis the mysteries (15) of Ceres were

(15) injuria, *Gram.* 224. 3. 1. (16) *See* 12. (17) parere. (18) administranda res publica, *Gram.* § 213. (19) virtus, bonum.

No. 7. (1) mare. (2) abesse. (3) i. e. = id est. (4) quinque millia passuum sive quinque millia Britannica. (5) consilium; *Abl.* (6) valde. (7) cum. (8) *Gram.* § 238. 2. b. (9) efficere. (10) satis amplius. (11) maritimus. (12) putare, habere. (13) gravis, or plurimum valere. (14) ad tutandam et amplificandam potestatem. (15) mysterium, arcanum.

celebrated, who is said to have first taught men agriculture in Attica. These are the Eleusinian festivals(16), the authority of which seems to have been very great among the ancients. We must also name Marathon and the Marathonian plain(17), which is a monument(18) of the greatest glory of the Athenians. For Miltiades, who had been chosen general by the Athenians, vanquished here, with ten thousand Greeks, the tenfold(19) number of Persians. Declea was in older times an inconsiderable(20) place; but in the Peloponnesian war it was fortified by the Spartans at the advice(21) of Alcibiades who had been declared an enemy of the country and banished(22) by his fellow-citizens. Thus Declea became very dangerous to the city itself.

The smallest among the provinces of Hellas was Megaris. Its capital is Megara, from which the country received its name. This town was the birth-place of the philosopher Euclid, a pupil of Socrates.

No. 8.

The Peloponnesus.

The Peloponnesus is a peninsula(1), which is almost entirely surrounded by the Aegean and Ionian seas. The island received its name from Pelops, the son of Tantalus, king of Phrygia. For, in the year 1400 B. Chr., when the land had not yet(2) a definite name, Pelops had come there and had been made king; Peloponnesus, then(3), means(4) the island of Pelops. It is connected(5) with the mainland(6) by a narrow slip of land(7), which is usually called Isthmus. On this Isthmus, at the be-

(16) sacrum. (17) campus. (18) *by* nuntius. (19) decemplex. (20) exiguus, parvus. (21) consilium; *Abl.*; or according to *Gram.* § 284. 1. (22) expellere.

No. 8. (1) paeninsula. (2) nondum. (3) autem. (4) esse. (5) adhaerere alicui. (6) continens. (7) „a narrow slip of land“, terrae fauces.

ginning of every third year, the Isthmian games were celebrated, which are said to have been instituted by Theseus in(8) honor of Neptune, and which were no less renowned than the Pythian. The contests consisted(9) in chariot-races, running, singing(10), and other arts; the most noble and irreproachable(11) men were chosen as arbitrators(12) of the combats. Whosoever of the combatants had been declared the worthiest by the arbitrators, was announced victor. It is related(13), that the poet Ibycus, when he was making a journey to these contests, was killed by robbers. But the story goes, that the robbers were recognized in a wonderful(14) manner, and punished(15) with death.

The Peloponnesus, like Middle Greece, was divided into eight provinces, Corinth, Sicyonia, Achaja, Elis, Messenia, Laconica, Argolis, Arcadia. All these provinces touched the sea, except Arcadia, which was situated in the centre of(16) the Peloponnesus, and, in(17) no direction(18), extended(19) as far as(20) the sea.

No. 9.

Corinth.

The small country of Corinth was situated on the Isthmus between the Corinthian and Saronic gulfs. The capital of the country was Corinth. This city had, by extensive commerce(1) and industry, acquired(2) so great a power(3) and so great riches, that it surpassed, in splendour and magnificence(4), almost all the other towns of Greece. The temples and public buildings

(8) in, with *Acc.* (9) „the contests consist“, certatur. (10) currus, cursus, cantus, *Abl. without Prep.* (11) integer. (12) arbiter. (13) traditur. (14) admirabilis. (15) multare. (16) *Gram.* § 237. 3. (17) ex, or ab, also in, with *Acc.* (18) pars. (19) pertinere. (20) usque ad.

No. 9. (1) frequens mercatus, or mercatura. (2) comparare, parare, acquirere. (3) opes. (4) *Gram.* § 226.

especially were adorned with the most magnificent pillars(5). The Corinthian pillars were considered the most artificial(6); the Dorian pillars were distinguished by their simplicity and dignity, the Ionian by their slenderness(7) and a certain(8) boldness. If the height of these pillars is compared with their circumference(9), the Ionian columns were of a smaller circumference than the Dorian. But in art and elegance the Corinthian surpassed them. In the history of arts the Corinthian brass is also remarkable(10), which is said to have been(11) mixed of(12) gold, silver, and copper. It was(13) in great renown with the ancients. Out of it artificial vessels and statues were formed, which were considered most precious. Earthen ware(14) was also made(15) at Corinth.

No. 10.

S i c y o n.

The province of Sicyon, whose capital likewise(1) was called Sicyon, was of nearly(2) the same extent(3) as(4) Corinth. The city of Sicyon is considered by many to be the oldest city of Greece; but it seems, that several other cities have been either older or at least(5) of the same age(6). Sicyon was the birth-place of Aratus, an excellent citizen and general of the Achaean league. At various times arts greatly(7) flourished at Sicyon, and even(8) Daedalus, that most renowned artist, is said to have been born there. A school of painting(9) was afterwards founded there by Eupompus.

(5) columna. (6) artificiosus. (7) gracilitas, proceritas. (8) quasi quidam. (9) amplitudo, ambitus. (10) memoria dignus, or memoratu dignus. (11) fuisse. (12) ex. (13) frui, or esse in. (14) opus figlinum, or fictile (*Plur.*) (15) conficere.

No. 10. (1) item. (2) fere. (3) magnitudo. (4) *Gram.* § 238. 2. (5) saltem. - (6) vetustas (*Gen.*). (7) magnopere. (8) atque adeo. (9) schola pingendi.

Before the time of Eupompus only Attic and Ionian painting had been in honour. From this school Apelles as well as others have come(10). Apelles, however, was not a Sicyonian by birth(11), but had been born in the island of Cos. The Sicyonian shoes(12) were also praised in Greece because of their beauty and elegance; but for the very same reason they were considered womanish(13), so that they were declared(14) unworthy(15) of a man. The most ancient brass foundries(16) are also said to have been established at Sicyon. In the Sicyonian territory(17) was also situated the city of Phlius, which, when Aratus of Sicyon as leader(18) of the Achaean league waged war against(19) the Spartans, remained faithful to the alliance of the Spartans in bad as well as(20) in good fortune. The Sicyonian state was generally governed(21) by tyrants and never obtained(22) great power.

No. 11.

Achaia and Arcadia.

Achaia occupies nearly the whole northern coast(1) of the Peloponnesus on the Corinthian gulf. It is separated from Arcadia by high mountains. Of these mountains Erymanthus has become(2) the most renowned. There Hercules is said to have killed the huge(3) Erymanthian boar, which, during a long time, had laid waste(4) the whole country. Diana, the Goddess of the chase, had become very fond(5) of the forests of Erymanthus because of the abundance of game(6). The

(10) prodire, proficisci. (11) natione. (12) calceus. (13) muliebris. (14) judicare. (15) *Gram.* § 223. (16) fabrica aeris. (17) ager. (18) princeps. (19) cum. (20) tam — quam. (21) regere. (22) adipisci.

No. 11. (1) ora. (2) evadere, exsistere. (3) immanis. (4) vastare, populari, vexare. (5) „to become fond of“, adamare, with Acc. (6) ferae.

province of Achaia consisted of (7) twelve small republics, which were united (8) by a league. Its capital was Patrae. The inhabitants of the country are called Achaeans; but the Homeric *Ἀχαιοί*, who, by the Latins, are not called Achaeans, but Achivi, is a common name of all the Greeks.

The province of Arcadia occupies the middle (9) of the Peloponnesus. It is a mountainous (10) region, full of forests with herbiferous (11) pastures (12) and fertile valleys, renowned for its many natural beauties (13). For this reason Pan, the God of shepherds and husbandmen, is said to have liked Arcadia above all other countries. Diana also very often came thither to follow the chase (14), because there was plenty of game in those large forests. The largest city of the province was Megalopolis. But Mantinea has become more celebrated, proclaiming (15) the glory of Epaminondas, who vanquished the Lacedaemonians near that city and died himself for his country. In the northern part of Arcadia is Lake Stymphālus, where those ugly rapacious birds were living (16), which Hercules is said to have killed. The Arcadians themselves were a simple, hardy (17) and warlike tribe (18) of shepherds; they are not unjustly compared to the Swiss.

No. 12.

Elis.

The province of Elis lies on (1) the Ionian sea. It has its name from the city of Elis, which was the capital of the country. But the most renowned place of the province was Olympia, where the Olympian games

(7) ex. (8) inter se conjungere. (9) medius. (10) montanus. (11) herbosus. (12) pascuum, saltus. (13) amoenitas locorum. (14) causa, *with Gen. of Gerund.* (15) by nuntius, a, um. (16) versari. (17) durus. (18) gens.

No. 12. (1) adjacere, *with Dat. (rarely Acc.)*.

were celebrated. Olympia, a plain of uncommon loveliness (2), was enclosed (3), on the South, by the river Alphēus, on the North by a sacred grove (4) of Jupiter, which was called Altis. On this plain stood only a few, but magnificent buildings, in which those things were kept (5), that were necessary for the games; for it seems that the number of the inhabitants of Olympia has been very small. Nevertheless (6) the whole country was adorned with statues, altars (7) and temples of the Gods, of which the most splendid was the temple of Jupiter. But all the splendour of the edifice was surpassed by that most famous statue of the God himself, which the Athenian Phidias had shaped out of gold and ivory. It is said in Homer's *Iliad*, that Jupiter, by a nod (8) of his eyebrows (9), makes the whole Olympus tremble (10). Phidias had taken up (11), in his mind, this figure, in which the highest power of the God is described, and had expressed it with so much skill, that no work of art, in all antiquity, has acquired a greater or an equal (12) renown.

No. 13.

The Olympian Games.

The Olympian games occupied (1) among the Greek festivals (2) by far the first place. They were renewed (3) with the greatest solemnity (4) every fourth year. On those festive days an immense multitude of people came to Olympia from all the Greek states, and even from Sicily, Asia and Egypt. However only Greeks were admitted; the presence of foreigners (5) was deemed un-

(2) amoenitas; *Gram. § 211.* (3) claudere. (4) lucus. (5) servare. (6) nihilo minus, nihil eo setius. (7) ara. (8) nutus. (9) supercilium. (10) „to make tremble“, tremefacere. (11) concipere. (12) par.

No. 13. (1) obtinere. (2) sollemnia. (3) instaurare. (4) celebritas. (5) barbarus.

fit. The hearts(6) of all were, during the days of the games, aroused(7) to joy and cheerfulness. There was a universal(8) peace; discords and enmities rested(9). Old friends and guests were seen again(10) after(11) a long interval, new connexions(12) were made(13), friendships concluded(14) and hospitalities(15) renewed between individuals and states, so that these Olympian meetings(16) became(17), as it were, a certain common(18) bond of all Greece. Although the Olympian festivals belonged(19) principally(20) to religion, and sacrifices were offered(21), and the Gods worshipped by dances(22) and hymns(23), yet the minds were mostly carried(24) to the contests themselves, of which there were five different kinds, called by the Greeks *πένταθλον*, by the Latins quinquertium.

No. 14.

Chapter II.

The contests embraced also the liberal arts(1). Sappho is said to have recited her poems(2) there; Herodotus read part of the Greek history, and it is related(3), that Thucydides, who then was present as a boy, was, precisely by this(4), inflamed to(5) the emulation(6) of Herodotus. Generally only Eleans were chosen as umpires, who themselves, for that reason, were not allowed to contend. He who had been announced victor, received, as a reward of victory, a crown of olive branches(7) and a palm(branch), without any other gain. But this was considered the greatest glory. A victory

(6) animus. (7) excitare. (8) communis. (9) quiescere. (10) revisere. (11) ex. (12) societas. (13) inire. (14) jungere. (15) hospitium. (16) conventus, coetus. (17) exsistere. (18) quasi communis quidam. (19) pertinere ad. (20) potissimum. (21) sacra facere. (22) chorus. (23) cantus. (24) ducere ad.

No. 14. (1) artes ingenuae. (2) carmen. (3) perhibere. (4) ea ipsa re. (5) ad. (6) aemulatio. (7) by the Adj. oleagineus.

in(8) the Olympian contests(9), says Cicero, was held, by the Greeks, almost more glorious, than the consulate or a triumph at Rome. When once Diagoras of Rhodes, a celebrated(10) Olympian victor(11), had, on one day, seen his two sons victors at Olympia, and the sons had put their crowns on their father's head, a Lacedaemonian approached(12) and said(13): „Die (now), Diagoras, for you do not intend to ascend(14) into heaven.“ For three Olympian victors(15), having sprung(16) from one house, seemed to that Lacedaemonian to be almost a superhuman(17) glory.

No. 15.

Messenia, Laconica, Argolis.

Messenia was separated, from the rest of the Peloponnesus, by mountains. The largest river of the country is Pamisus. Of the cities of Messenia the most renowned are Messene, the capital, Pylus, the birth-place of Nestor, and Ithome and Ira, two fortified towns, the former of which was bravely defended by Aristodemus in the first, the latter by Aristomenes in the second Messenian war.

The province of Laconica was the most powerful of the whole peninsula. The most noted mountains were the Paron in the North, and the Taygetus in the West. The river Eurotas flowed through the middle of the country, and fell(1) into the Laconian gulf, near the city of Gythium, where the naval(2) arsenal(3) used to be. The promontory of Taenarum had a deep cavern(4), in which a way down(5) to the infernal regions(6)

(8) *Genit.* (9) Olympia, orum. (10) nobilis. (11) Olympionices. (12) accedere, adire. (13) inquit, *to be placed after the first word spoken.* (14) ascendere; „to intend to ascend“, by *Periphrast. Conjug.* (15) See 11. (16) proficisci. (17) *Transl.* „a greater than a human“ —.

No. 15. (1) effundi. (2) navalis. (3) castra. (4) specus. (5) descensus. (6) inferi.

was said to be. The capital of Laconica is Sparta, which is also called Lacedaemon; it is situated on the river Eurotas. The Spartans were believed to be the bravest of all the Greeks, which they owed (7) especially to the severe laws of Lycurgus. Argolis is enclosed by the Argolic and Saronic gulfs, so that it forms (8) a peninsula. The most ancient cities of Greece were situated in this province, Argos, Tiryns, Mycenae, and several others. Among them Nemea is worth mentioning (9); for there Hercules is said to have killed that dreadful (10) Nemean lion, and instituted public games in (11) memory of this victory.

No. 16.

The Grecian Islands. The Cyclades.

The mainland of Greece is surrounded (1), as it were, by a belt of islands, the most remarkable of which are, in the West, Corcyra, Cephalonia, Zacynthus, and the small and stony (2) island of Ithaca, the birth-place of Ulixes; in the South, Cythera, sacred to the Goddess Venus; in the Saronic gulf, Aegina and Salamis, near which Themistocles gained (3) the greatest naval victory over the Persians. The largest of all the islands near the mainland is Euboea.

The Aegean sea is filled with islands, many of which, not far from Greece, form, as it were, a circle of islands (4), called with a common name Cyclades, from the Greek word κύκλος, i. e. circle. Among these Cyclades Delos, Paros, Naxos, and Ceos are especially to be mentioned. In the island of Delos Apollo and Diana are said (5) to have been born, on the mountain Cynthus. Therefore these Gods are also called the Delian

(7) debere. (8) efficere. (9) commemorandus, memorabilis. (10) horrendus, immanis. (11) in, with Acc.

No. 16. (1) cingere, circumdare. (2) saxosus. (3) victoriam reportare ab. (4) orbis quidam insularum. (5) perhibere.

or Cynthian Gods. The Athenians sent yearly a solemn embassy (6) to Delos, to (7) offer sacrifices (8) to Apollo for the victory, which Theseus had gained over the Minotaurus.

Paros had the largest marble-quarries (9); the Parian marble was considered the best on account of its exceeding whiteness (10). Two hundred years ago a marble table was dug out in the island, which is said to have been made (11) about 200 B. Chr., and on which a short history of Greece is written. This table also is called the Parian marble. It is known, that (12) Miltiades was wounded, whilst he was besieging (13) the city of Paros; of which wound it is said he afterwards died. Naxos was the largest and most fertile of the Cyclades; Ceos was the native country of the poets Simonides and Bacchylides.

No. 17.

The Sporades. Some Larger Islands.

Sporades, i. e. dispersed (1), those islands are especially called, which are situated near the western coast of Asia Minor. The most renowned of them are: Rhodes, which has flourished not only through (2) commerce and navigation, but also through (2) love of letters and arts; again (3) Cos, the native country of Hippocrates, the most excellent of all the Greek physicians, and of the painter Apelles; then (4) Icaria, which is said to have received the name from Icarus, the son of Daedalus; moreover (4) Samos, a very rich (5) island, in which the philosopher Pythagoras was born; finally (6) Lesbos, the native country of the poet Alcaeus and the

(6) legatio. (7) ut, or qui, with Subjunct. (8) sacra facere. (9) lapicidinae. (10) candor. (11) conficere. (12) Acc. c. Inf. (13) oppugnare, obsidere.

No. 17. (1) dispersus. (2) Ablat. (3) deinde. (4) tum. (5) opulentus. (6) denique, postremo.

poetess(7) Sappho, and Tenedos, which has become renowned through(2) the Trojan war.

The northern islands Lemnos and Imbrus are not reckoned in the number of(8) the Sporades; they were sacred to Vulcan because of (their) fire-vomiting(9) mountains. The largest of the Greek islands are Crete and Cyprus. Crete is said to have been the realm of Minos, the most just lawgiver(10); it also(11) was the native country of Idomeneus and Sthenelus, who acquired great glory by their bravery in the Trojan war. The best known(12) cities of the island are Cydonia and Gnosus. The Cretes were held as the best archers(13); for that reason(14) the Cydonian bow and the Gnosian arrows are often praised by ancient poets as(15) the most unerring ones(16). Cyprus was sacred to Venus; the known cities of this island are Paphos, Cittiium and Salamis, the last of which is said to have been founded(17) by Teucer, the son of Telamon, king of the island of Salamis.

No. 18.

The Asiatic Colonies of the Greeks.

Besides the above named(1) islands the Greeks possessed(2) still many other countries and cities, which had been founded by Grecian colonists. These colonies were, in great part(3), very powerful, but remained generally faithful to those cities, from which they derived(4) their origin. On the coast of Asia Minor on(5) the Pontus Euxinus were situated Trapezus and Sinope, the birth-place of Diogenes. On the Aegean sea in

(7) poetria. (8) annumerare, *with Dat.* (9) ignivōmus. (10) legis, or legum lator. (11) „it also“ = the same. (12) Superlat. (13) sagittarius. (14) idcirco, or quocirca. (15) ut, tanquam. (16) certus. (17) condere.

No. 18. (1) Gram. § 238. 2. b. (2) tenere, obtinere. (3) Acc. without Prep. (4) habere. (5) ad.

Lydia were situated the cities of Smyrna, which is believed to be the birth-place of Homer, and Ephesus, where stood(6) that famous temple of Diana, which, being set on fire(7) by a certain Herostratus, is said to have burnt down(8) on the same night, on which Alexander the Great was born. The largest of the Grecian colonies in Caria was Miletus, where Thales the philosopher was born, a very rich(9) city, which itself sent many colonies(10) into other countries. In the same province was also situated Priene, which city became more renowned through its citizen Bias, than by its power; finally also Halicarnassus, the birth-place of Herodotus, whom they have called the father of history; and several other cities, which are said to have been founded by the Greeks, and have all become rich and flourishing(11). To these Asiatic cities Cyrene can be added, a powerful(12) colony of the Greeks in Africa, the birth-place of Aristippus the philosopher and Callimachus the poet, of whom the one was a pupil of Socrates, but the other lived about 100 years afterwards(13) at Alexandria.

No. 19.

Some Colonies of the Greeks in Europe, and especially in Italy.

No less flourishing were many of the Greek colonies in Europe. On the coast of Macedonia, which before king Philip's time (*Plur.*) was held to be barbarous, were the highly renowned cities of Chalcis, Amphipolis and Potidaea. These cities were partly already in the Peloponnesian war a cause of conflict between the Athenians and Spartans. But a much more violent(1)

(6) esse. (7) incendere. (8) deflagrare. (9) locuples. (10) „to send colonies“, deducere colonias. (11) opulentus. (12) potens. (13) Gram. § 234. 2.

No. 19. (1) gravis, acer.

contest about (2) them arose shortly before (3) Philip of Macedonia invaded (4) Greece. A greater power, however, than these, Byzantium acquired (5), a city situated in Thrace on the Propontis, which was afterwards made the capital of the Roman empire, and called, by the Emperor Constantine the Great, Constantinople, i. e. city of Constantine.

Lower Italy was full of Greek Colonies, wherefore (6) it is also called Great Greece. There flourished, by authority and power, Tarentum, the birth-place of the Pythagorean philosopher Archytas. It was founded, in the year 707 B. Chr., by Phalanthus, a leader of the Lacedaemonians. Sybāris, too, whose citizens were notorious (7) for (8) their effeminate manners, again Croton, Cumae, and Rhegium must be mentioned (9). In Sicily Syracuse, a very old Grecian colony, which is often mentioned (10) in the history of the Romans, was the most powerful city. In the very same island Agrigentum, Messana and Catāna were founded by the Greeks. Massilia, too, which (is situated) in Gaul, and Saguntus, which is situated in Spain, owed (11) their origin and their power to Grecian colonists.

No. 20.

Of the Reception (1) of Men among the Gods.

As the Thasians had received many benefits from Agesilaus, they wanted to be grateful to him. Therefore they sent ambassadors to him and asked, whether he wished to be declared a God and to be honored (2)

(2) de. (3) paulo ante quam. (4) invadere in, *with Acc.* (5) nancisci, adipisci. (6) quam ob causam. (7) infamis. (8) *Abl.* (9) commemorare, *Periph. Conjug.* (10) mentionem facere. (11) debere.

No. 20. (1) *Part. Fut. Pass.*, recipere in deos, *or* rec. in numerum deorum. (2) ornare.

with temples. Agesilaus asked, whether through their endeavor (3) men could become Gods. When they affirmed (4) it, he said: „Well (5), make yourselves Gods first, then I shall believe, that I myself can also be made (6) a God by you.“ This was sarcasm, worthy of a reasonable man. Not so free from the absurdest vanity and the most frantic pride was Alexander, king of Macedonia, who on account of his great deeds and schemes appears, not without reason, to be styled the Great. When he, not without his own efforts, had been hailed as a God by Jupiter Ammon, he insisted (7) on being honoured as (8) such by the Macedonians and Greeks. The Lacedaemonians decreed: „As Alexander will, by all means (9), be a God, he may be one (8)“. At Athens he was declared a God by the motion of Demades, yet this venal orator, of whom (10) they rightly believed, that he had been bribed by the Macedonians, was afterwards punished on account of his temerity. In the army numerous conspiracies arose, the cause of which was, for (11) the greatest part, the divine honour paid to Alexander. One day (12) the soldiers said, he alone with his father Jupiter might (13) meet the enemy.

No. 21.

Chapter II.

Callisthenes from Olynth, sister's son of Aristotle, who accompanied Alexander as (1) a naturalist (2) and friend, remained always opposed to the divine worship of the king, and this seems to have been chiefly (3) the

(3) *Transl.* „through them“. (4) *Plupf.* (5) igitur. (6) fieri, effici. (7) postulare, ut. (8) *Transl.* „as God“. *Likewise* „he may be a God“. (9) utique. (10) *Gram.* § 268. 3. (11) *Acc.*, without *Prep.* (12) quondam. (13) *Gram.* § 248. 1.

No. 21. (1) ut. (2) speculator venatorque naturae. (3) maxima ex parte.

reason why he was put to death(4); for it is rightly believed, that he had no part in the conspiracy of Hermolaus. Yet Alexander sometimes laughed with his friends at his own divinity(5); for one day when he had been wounded, and blood was flowing from the wound, he said: „This, indeed, is blood, and not what flows through the veins of the immortal Gods“. Upon the whole the flattery of some low people seemed to the king to have sometimes been extravagant and mean(6). On one occasion(7) one of(8) his architects, named(9) Stasicrates, wanted to give to Mount Athos the shape of a statue of Alexander, in the one hand of which he wanted to place a city with(10) 10,000 inhabitants, in the other a basin, from which a river continually flowed into the sea. But Alexander said: „Athos may remain as it is! it is already a memorial of a king's foolish pride, and that is more than enough“ (11).

No. 22.

Chapter III.

Aristobulus was one of(1) the companions of the king and wrote his life and his deeds, like Ptolemy, who afterwards became king of Egypt. He had described the struggle of Alexander with Porus, and greatly exaggerated(2) his deed and bravery. When he read it to the king whilst sailing(3) on the Hydaspes, Alexander threw the writing into the water, saying: „You also deserve(4) to be thrown thither, since you make(5) me undergo such a combat and kill an elephant with a

(4) supplicium sumere de. (5) numen. (6) vilis. (7) aliquando. (8) unus ex. (9) nomen, *Gram.* § 226. (10) *Transl.* „filled with“. (11) satis superque.

No. 22. (1) *See* 21, 8. (2) nimis valde laudare, or valde verbis augere. (3) vehens (*Intransit.*), navigans in. (4) *Gram.* § 258. (5) *Gram.* § 275. 2. 4.

throw of the lance.“ In later times the most miserable kings of Egypt and Syria were called Gods and worshipped as Gods, which must really be held as a disgrace to those nations(6). Augustus was not called Lord by the Romans, but altars were erected to him, and he was adored as a deity. And to many of the emperors after(7) Augustus, who are to be called monsters(8) of the human race, divine honours were attributed, and even men like Trajan knew, that their statues were worshipped(9) with frankincense and wine, and men like Pliny did such things. Marcus Aurelius commanded the senate to declare his vicious wife Faustina a Goddess after her death. In these proceedings the meanest flattery and the most wretched nature of man reveal themselves. Domitian began(10), when he wrote letters, in this form: „Our Lord and God commands, that it be done in such a way.“ (By the expression) Lord and God, however, he denominated himself. It is certain, that human reason must be corrupted and blinded, as feeble men, even men covered with outrages and crimes(11) are acknowledged(12) by it (to be) Gods.

SECTION II.

Use of the Accusative.

(Grammar § 193—202.)

No. 23.

The Fate(1) of Tantalus.

Who has ever equalled(2) Tantalus in happiness(3)? If it is allowed to believe the fables of the ancient poets,

(6) *Gram.* § 208. 2. (7) insequi; *Part. Perf.* (8) portentum prodigiumque, or monstrum atque prodigium. (9) supplicare, *Gram.* § 204. 1. (10) exordiri. (11) sceleribus flagitiisque copertus. (12) aliquem agnoscere deum.

No. 23. (1) fortuna. (2) aequare. (3) felicitas.

Tantalus was king of Phrygia, and so powerful, that even (4) most of the princes flattered him and sought (5) his friendship. But no one was able to vie (6) with his greatness. For he was so dear even to Jupiter, that the latter admitted him to the banquets of the Gods, and entrusted (7) to him his secret plans. And once the Gods are said to have been even (8) invited by, and to have dined with him. But Tantalus, having grown proud by this honour, entirely fell off (9), at that time, from his wisdom and piety. For the ungrateful king, far from (10) imitating the kindness of Jupiter, revealed even the conversations and plans of the Gods to men. This perfidy could not long escape (11) Jupiter. Inflamed with wrath he threw (12) the impious man into Tartarus. There Tantalus, whom here on earth fortune had never quitted, was tormented with hunger and thirst. The purest water flowed around (13) him, but it vanished (14) from his lips as often as (15) he tried to drink (16); the most delicious fruits (17) were hanging over his head, but they were of no use (18) for the hungry man; for as often as he endeavored to catch (16) them, they escaped his hands and were withdrawn (19). Thus Tantalus was punished (20) for his perfidy by everlasting torments (21). — The same Tantalus is the father of Pelops. Of the latter it is said, that he escaped the snares of his father and came to the Peloponnesus, which peninsula received its name from him.

(4) vel. (5) petere. (6) aemulari. (7) credere. (8) atque adeo. (9) deficere. (10) tantum abest, ut — ut, *Gram.* § 275. 2. 2. (11) effugere. (12) detrudere. (13) circumfluere. (14) See 11. (15) quotiescunque. (16) *Periphr. Conjug.* (17) pomum, *Plur.* (18) *Transl.* „helped nothing“. (19) in altum tollere. (20) poenas alicujus rei solvere, or pendere. (21) cruciatus.

No. 24.

Cruelty of Phalaris.

Phalaris, the tyrant of the Agrigentini, was of so wild (1) a character, that he committed many and most horrible (2) crimes, but never repented of any cruelty. He felt disgusted at his power, if he could not use it for cruelty. To this man once came Perillus of Athens, whom his contemporaries considered a great artist, and offered (3) him, for a high price, a brazen bull, artificially made, saying: „You will never regret it, most mighty king, if you will buy (4) from me this work of art; for if you burn (5) your enemies in this bull, nobody will pity (6) them; for never will there any lamentation of the wretched be heard, but only the roaring (7) of the bull“. As the artist, for whom it was becoming to serve humanity (8), was not ashamed of promoting (9) cruelty, the tyrant himself was so disgusted with this vileness (10), that he burned Perillus first in the bull. Pliny, who has related the affair, calls this a juster cruelty, than that of the artist; and not without reason was the tyrant less ashamed of this action. But not even (11) he himself escaped the punishment of the Gods, which always follows impious (12) men; he was captured (13) by the Agrigentini, and, as nobody had pity on him, cruelly killed. Thus neither escaped that punishment, which was the fit reward (14) of such inhumanity.

No. 25.

Miltiades.

When the Persians had invaded (1) Attica with a great army, the terrified Athenians chose ten men of

No. 24. (1) saevus. (2) dirus, immanis. (3) offerre. *Abl.* of Price. (4) *II. Fut.* (5) *I. Fut.* (6) miseret. (7) mugitus. (8) humanitas. (9) adjuvare. (10) nequitia. (11) ne — quidem. (12) scelestus, nefarius. (13) opprimere, capere. (14) *Transl.* „which was becoming so great an“ etc. — decet.

No. 25. (1) irrumpere, invadere in, with Acc.

known (2) bravery as generals, who should have (3) an equal power. For they considered it dangerous to their liberty, if only one possessed the highest command. Among the ten generals was Miltiades, who had already shown himself brave, and very experienced in war on several expeditions. When therefore Aristides, another of the ten generals, thought the command of one more useful in this great danger, than that of many, he himself resigned (4) his power to Miltiades, and effected, thereby, that all, by common consent (5), chose Miltiades commander-in-chief. Miltiades showed himself such a one, as his fellow-citizens thought him to be, and he completely (6) defeated the Persians in the Marathonian battle. At that time, indeed, the Athenians acknowledged Miltiades as their deliverer. Soon after they chose him leader in the war, which they waged against the island of Paros; and when he was not able to conquer it (7), they accused him and tried (8) to prove him an enemy of the country. The judges, indeed, acquitted him of the guilt (9) of treason, but inflicted (10) a pecuniary fine (11) on him. In like manner the Athenians often showed themselves ungrateful towards (12) their best citizens. They exiled from the city even the most innocent (13) men, if they thought them more powerful than the other citizens.

No. 26.

The Art of Memory.

It is said that once the poet Simonides came (1) to Themistocles and said: „I will teach you the most use-

(2) cognitus, spectatus, *Gram.* § 211. (3) esse, *with Abl. Gram.* § 225. (4) deferre ad aliquem. (5) consilium. (6) omnino. (7) „and — it“, *by qui, Gram.* § 238. 6. (8) studere. (9) judicare aliquem expertem. (10) multare. (11) pecunia. (12) in. (13) innocens, innoxius, insons.

No. 26. (1) accedere, adire, venire.

ful art, and I will not conceal anything from you about it, which will help you to (2) excel in it, if you will promise (3) me the price (4) which I ask of you“. Thereupon Themistocles asked him the name of that art, in which he intended to instruct (5) him, and Simonides replied: „It is the art of memory which I am willing to teach (5) you; and when you have learned (6) it (7), you will be able to remember (8) everything that you wish.“ „What price, then (9), do you ask from me?“ said Themistocles. Simonides replied: „Well, I (10) ask a talent of you.“ Whereupon (11) Themistocles, who had (12) so excellent a memory, that he distinctly knew (13) the names of all his fellow-citizens, said: „I shall not conceal from you my judgment about your art; I consider it entirely (14) useless; for what I wish to retain, I can keep without that art. But if you will teach me the art of forgetting (15), you may ask of me two talents and I shall willingly give them to you. For very often I cannot forget what I wish (16) to forget.“ It is not known, what (17) Simonides replied; but it is probable (18), that he was ashamed of his boldness, and repented of having asked such a thing of a man, who was wanting (19) neither in renown for military skill (20), nor for mental endowments (21).

No. 27.

On the Greatness of the City of Babylon.

Babylon had already been, for many years, one of the greatest cities of Assyria, when king Ninus died and

(2) ut. (3) *II. Fut.* (4) merces. (5) docere, *Periphr. Conjug.* (6) *Gram.* § 244. 3. (7) *See* 25, 7. (8) tenere, *with, or without memoria.* (9) igitur. (10) „Well, I“, *equidem.* (11) ad quod. (12) *Transl.* „in whom there was“. (13) percipere, *Plupf.* (14) plane, omnino. (15) oblivio. (16) cupere. (17) quid, *Gram.* § 263. (18) veri simile, *Gram.* § 270. 2. (19) deficere. (20) ars militaris. (21) ingenii dotes.

left an only son, who was not yet twelve years old. Therefore Semiramis, the widow (1) of Ninus, held, for a long time, the government (2). To her especially the city owed (3) its greatness and splendour. Babylon had, as Herodotus relates, the form of a square (4), the sides (5) of which were each one hundred and twenty stadia or nearly fourteen English miles (6) long. On each (7) side were twenty five gates of brass (8) which were nearly five stadia distant (9) from one another (10). The wall, built (11) of brick (12), is said to have been two hundred cubits (13) high, and fifty cubits broad; on it six carriages were able to run (14) abreast (15). At equal intervals two hundred and fifty towers were built on the wall, each of which was ten feet higher, than the wall itself. The Euphrates, the greatest river of this country, flowed through the city. A trench, many feet deep, was dug (16) round the wall and could easily be filled (17) with the water of the Euphrates. The city had fifty streets, leading from each gate to the opposite (18), one hundred and twenty stadia long and one hundred and fifty feet broad. No other city of the world is said to have been so large and so beautiful. In the most ancient times it held, for many centuries, the supremacy of Asia. But even after the loss (19) of the supremacy the glory of the city still continued (20) for a long time.

No. 28.

The Journeys of Pythagoras.

Pythagoras was born at Samos. The ancients relate many and wonderful things about this man and especially

No. 27. (1) vidua. (2) praeesse reipublicae, gerere or administrare rem publicam, imperium tenere. (3) debere. (4) quadratum. (5) latus. (6) milliarium Britannicum. (7) singuli; „on“, Dat. (8) aheneus. (9) distare. (10) inter se. (11) extruere. (12) later, Abl. Plur. (13) cubitum. (14) vehi. (15) simul, una. (16) ducere. (17) complere, implere. (18) adversus, a, um. (19) Transl. „after the lost supr.“, amittere. (20) permanere.

about his journeys. He is said to have come from Samos to Sidon and also to have been at Tyre for many months. From Tyre he travelled to Egypt and stayed (1) for about twenty two years at Heliopolis, at Memphis, and in other cities of that country, to (2) learn the mysteries (3) of the Egyptians. As some relate, he travelled (4) eastwards even as far as India, and westwards as far as Gaul. When about forty years old he returned to Greece which he is said to have traversed (5) almost entirely. He visited especially (6) Sparta, Sicyon, Phlius, and other cities of the Peloponnesus. At Sparta he became acquainted (7) with the laws of Lycurgus; at Sicyon or at Phlius he is said to have styled himself, the first of all, a philosopher, i. e. a student (8) of wisdom, whilst (9) his predecessors (10) had been called the wise. At Delphi he stayed also for some months. From Greece he first returned to Samos, his native country. But on account of the despotism (11) of Polycrates he betook himself (12) from Samos to Lower Italy, which is also called Great Greece, and lived long at Croton. From Croton he went to Locri, to Sybaris and Metapontum; and it is said, that he had been seen, at one and the same hour, at Croton and at Sybaris, which was ten miles distant from Croton. Other wonderful things also are related about the journeys and life of this man.

No. 29.

Who is to be considered the Wisest?

Merchants from Miletus had once bought the next (1) draught (2) of their nets from some fishermen. But to-

No. 28. (1) versari, commorari. (2) ut. (3) mysterium, arcana doctrina. (4) „he travelled — to“, transl. „he was — in“. (5) peragere, perlustrare. (6) imprimis. (7) discere, cognoscere. (8) studiosus. (9) quum, with Subj. (10) priores, superiores. (11) tyrannis, idis. (12) se conferre.

No. 29. (1) futurus. (2) jactus.

gether with the fish (*Plur.*) a tripod (3) of gold was drawn out of the sea, which, as the fable has it, Helena, when sailing back from Troy to Sparta, had sunk (4), by order (5) of the oracle, in that place. At once the fishermen said: „The tripod is ours; for we have sold nothing but (6) the fish“. But the merchants said: „It is ours; for we have bought the whole draught“. Thence a great quarrel (7) arose, which was brought (8) before the judges at Miletus, and was settled (9) by a decree of the people (10). The people of Miletus sent messengers from Miletus to Delphi, who should consult (11) Apollo about this affair. At Delphi the following (12) answer was given them by the God: „The tripod must be given to the wisest“. As the Milesians considered nobody wiser than Thales, their fellow-citizen, they sent, to obey (13) the God, the tripod as a present to Thales. But Thales, who considered Bias to be wiser than himself, sent it from Miletus to Priene; Bias again (14) from Priene to Lesbos to Pittacus, who, at that time, had (15) the supreme power in (16) that island, and in the same manner this tripod went to all the seven wise men, and was at Rhodes with Kleobulus, at Lacedaemon with Chilon, at Corinth with Periander, the tyrant of this city, and finally (17) it came to Athens to Solon. But he considered the God alone the wisest, and sent the tripod as a present to Apollo at Delphi (*Acc.*).

No. 30.

Cincinnatus.

Lucius Quinctius Cincinnatus had shown himself, in peace and in war, an excellent (1) citizen, and was

(3) tripus. (4) demergere. (5) jussu. (6) nisi. (7) controversia, rixa, lis. (8) deferre ad. (9) componere, dirimere. (10) populi scitum, plebiscitum. (11) consulere. (12) hic. (13) obsequi, obtemperare, parere, oboedire (obedire). (14) rursus, contra. (15) tenere, obtinere. (16) *Genit.* (17) postremo, denique.

No. 30. (1) egregius, praestans.

honoured at Rome by all. But when his son Caeso, by the hatred of the tribunes, was expelled from Rome, he himself also left the city and betook himself into the country. Here he resolved to remain; for the other noble Romans lived also more (2) in the country than in the city. The greatest simplicity of manners prevailed (3) in his house; he himself dug the field with his own (4) hands; and when from thence (5) he came home, he found there (6) his wife engaged with household works (7). But the Romans soon missed (8) such a man and elected him consul. The ambassadors of the state found him ploughing and led him back from the country to Rome. Leaving home he said to his wife: „Our little field will remain untill this year“. At Rome he administered (9) the consulship with the greatest prudence and justice. Yet his heart recalled him home and, at the end of his consulship (10), he again retired (11) at once into the country. But when two years afterwards the Romans had been vanquished by the Aequi in a great battle, the Senate proclaimed (12) Cincinnatus dictator and called him again to Rome. Once more he was obliged to return from the country to Rome. Here he collected with the greatest swiftness an army, put the enemies to flight (13), resigned the dictatorship and after a fortnight returned home again. He spent the remainder of his life, far away (14) from public affairs, with his family in the country. Oh that happy man, who preferred (15) country life (16) to the honours of the dictatorship!

(2) plus. (3) esse. (4) suos. (5) unde quum, *Gram. § 256. II. 2.* (6) „there“, *transl. „at home“.* (7) domesticis operibus intentus. (8) desiderare. (9) gerere. (10) consulatu finito. (11) se recipere. (12) dicere. (13) fundere atque fugare. (14) remotus. (15) „preferred — to“, *transl. „liked better — than“, malle, Perf. Subj.* (16) vita rustica.

No. 31.

On Friendship.

Friendship cannot exist (1) but among good men, and we must always consider it as its first law, that we neither ask shameful things of a friend, nor do such at his request (2). When of P. Rutilius Lupus an unlawful thing was asked by one of his friends, he refused (3) it. Now when the latter very indignantly said (4): „What do I want your friendship for, if you do not do what I require“, Rutilius answered (5): „What do I want yours for, if you ask me to do what is dishonest“ (6)! But if a friend requires something of us, which it is lawful (7) to do, we must willingly comply with his wish, and we must not hesitate to assist a helpless friend, to prefer his advantage to our comfort (8), and to undergo difficulties for his sake. J. Caesar used to treat his friends with such gentleness and condescension, that he even yielded once his bed in a lodging to C. Oppius, who accompanied him on a journey through a forest and was suddenly taken sick, while he himself lay on the ground in the open air. Cicero had a faithful friend in Atticus, the younger Scipio Africanus in Laelius. We must also mention the friendship, which existed (9) between Epaminondas and Pelopidas. Once when they, jointly with the Spartans, fought against the enemies in the Peloponnesus, all fled, even the Spartans; the two youths alone checked the attack of the enemies with their shields joined together, until Pelopidas broke down pierced with seven wounds. Quickly Epaminondas placed himself before him and alone warded off the crowd of enemies from himself and from the wounded

No. 31. (1) esse. (2) Abl. absol. (3) Transl. „refused to do (perficere) it“. Gram. § 253. (4) Phypf. (5) inquit, Gram. § 148. Note. (6) inhonestus. (7) licet. (8) commodum. (9) intercedit inter nos (or mihi tecum) amicitia.

(Sing.), until his strength also failed, when a spear had wounded his breast and a sword his arm. They did not act against each other (10), but mutually (11) tried to free, to protect, to raise their country.

No. 32.

Chapter II.

When the mother of Darius after the battle of Issus (1) had been made prisoner, and had hailed Hephaestio, who came with Alexander to her, as (2) king, and had paid homage to (3) him according to the Persian custom, but afterwards, on perceiving her mistake, had become embarrassed, Alexander said to her: „You are not mistaken, mother, for he also is Alexander.“ Whom (4) shall we congratulate more, the king, who had a friend, whom he considered a second self (5), or him, who deserved the friendship of so great a king? After the death of Hephaestio Alexander commanded the horses and mules to be shorn and the pinnacles of the walls to be pulled down, that the cities, too, might appear to mourn the deceased. Why should I mention (6) the two Pythagoreans, Damon and Phintias, who are said to have had such feelings (7) towards each other, that when Dionysius of Syracuse wanted to kill the one, and the latter asked for time to go home and arrange his affairs (8), the former pledged himself to present his friend (9). When the latter came back (10) on the appointed day, the tyrant admired their fidelity so much, that he asked them to receive him as the third (11) into

(10) obtrectare inter se. (11) Partic. of consensire.

No. 32. (1) Transl. „after the battle of I. had been fought (facere)“. (2) tanquam. (3) adorare. (4) Gram. § 67. 3. (5) tanquam alterum se habebat; or tanquam alterum exemplar sui intuebatur. (6) Gram. § 248. 3. b. (7) animatum esse. (8) rem familiarem constituere. (9) vas fio tui sistendi („I pledge myself to present you“). (10) See 31, 4. (11) adscribere aliquem tertium ad.

their friendship. Who would not admire the friendship of the Cynic philosopher Demetrius and the physician Antiphilus, who lived at the time (*Plur.*) of Caligula, Claudius and Nero! Demetrius once travelled to Egypt to see the pyramids and the pillar of Memnon. Antiphilus accompanied him, but soon stopped in a city for fear of the road and the heat. His slave, a Syrian by birth, had broken into a temple of Anubis together with other robbers, had stolen from it two gold vessels, a herald's staff of gold, and other similar things, and had concealed them in (12) the house of his master. As these things were discovered soon after, Antiphilus was also thrown into prison, where nobody seemed to have pity on him.

No. 33.

Chapter III.

But scarcely had Demetrius, after his return, heard of the misfortune of his friend, when (1) he hastened to the prison, where he finally found him changed by misery. From that time he gained a considerable sum (2) by carrying burdens, one part of which he gave to the jailer to rouse his pity, but the other he used (3) for his and his friend's food and maintenance. He remained as much as possible (4) with his friend, and consoled him, even during the night he slept near (5) the door of his prison on a bed of straw. When he finally was prevented (6) by the guards from visiting his unhappy friend, he falsely declared himself an accomplice (7) in robbing the temple, and obtained, by many entreaties, that he was brought to Antiphilus. He forgot his own sufferings and showed sympathy only with those of his

(12) condere in, *with Acc.*

No. 33. (1) quum, *Gram. § 256. II. 3.* (2) nonnulla merces. (3) impendere in. (4) quoad fieri poterat. (5) *Transl.* „not far from“. (6) *Gram. § 253.* (7) me unum ex iis facio, qui . . .

friend (8). When at last the prisoners had succeeded in breaking (9) the chains, with which they were fettered, and all escaped from the prison (10), the two friends alone remained and caused (11) the judge to inquire more strictly (12) into the affair. When he had found both of them free from guilt (13), he praised, admired, and dismissed them both, and presented Antiphilus with 10,000 drachms, and Demetrius with double that amount (14). — David (15) had formed the most intimate friendship with Jonathan (16), the son of king Saul (17), and he loved him like his own soul. Jonathan protected him against the snares of the king, and David said, when he heard, that Jonathan had been killed in a struggle against the Philistines (18), that he had loved him as a mother loves her only son. Intimate friendship existed also between Basil (19) the Great, bishop of Caesarea in Cappadocia, and Gregory (20), bishop of Nazianzus in the same province. „A faithful friend, says Holy Scripture, is a strong defence (21), and he that has found him, has found a treasure (22). Nothing can be compared to a faithful friend; and if you place his value in the one scale, gold and silver are not worthy to be put (23) in the other. They that fear the Lord will find Him.“

(8) *Transl.* „he showed only, how much he pitied his friend“.

(9) rumpere. (10) e custodia se eripere. (11) commovere, ut. (12) subtilius quaerere rem, or de re. (13) aliquem culpa vacuum probare. (14) *Transl.* „with the double sum“. (15) Davides, is. (16) Jonathas, ae. (17) Saulus. (18) Philistaei, or Philisthini. (19) Basilius. (20) Gregorius. (21) propugnaculum. (22) thesaurus. (23) *Gram. § 258.*

SECTION III.

Use of the Dative.

(Grammar § 203—209.)

No. 34.

The Most Ancient Physicians.

Nothing is dearer to men, than good health, without which they cannot become useful either to the country, or to themselves, or to their friends. Just as agriculture furnishes food (1) for sound bodies, in the same way medicine (2) has discovered remedies (3) for sick ones. But in the most ancient times medical science was unknown to men; it is said to have been discovered by Aesculapius, the son of Apollo. He made known (4) his art to many persons, especially to his sons Podalirius and Machaon, who proved themselves very useful to the army of the Greeks near Troy. — However the most ancient physicians healed only wounds; also in Homer Podalirius and Machaon bring help only to the wounded, putting (5) wholesome (6) herbs on the wounds, and thus alleviating (7) their pains. No remedies were used (8) against other diseases of the body, which are often more dangerous to the life of men, than wounds. For all these came (9), as the Greeks believed, from the wrath of the Gods, so that no human art was able to heal them. Wherefore Calchas, the seer, persuaded the princes, to (10) supplicate the Gods, and to seek from (11) them help against (12) the plague; whereupon (13) the malady spared the army at once. Afterwards the philosophers, especially Pythagoras, Empedocles and Democritus applied

No. 34. (1) alimentum, *Plur.* (2) medicina. (3) remedium, medicamentum. (4) tradere. (5) imponere. (6) saluber. (7) lenire, levare. (8) adhibere. (9) proficisci. (10) ut. (11) apud. (12) adversus, or *Genit.* (13) quo facto.

themselves (14) to medical science. Hippocrates was the first, who cultivated this art alone and brought it to higher perfection (15) than any one else, so that he rightly has been styled the father of medicine. He lived in the beginning of the Peloponnesian war at Athens, where at that time so violent a plague raged (16), that it spared but very few people.

No. 35.

Curius Dentatus.

From the example of Curius Dentatus you will be able to convince yourself, that (1) an honest man, however (2) poor he may be, neither blames (3) fate, nor envies others their riches. When consul he vanquished the Samnites and Sabines in the year 294 B. Chr. The Sabines asked for peace at once; therefore he spared them and persuaded his fellow-citizens to (4) give the citizenship (5) to the Sabines. But the Samnites sent ambassadors, that they might treat (6) with him about peace. They found Curius sitting on a wooden bench (7) near the fire-side. When they saw (8) his poverty, they believed, that he could best be persuaded by presents to (4) be useful to them. Therefore they offered him a large sum (9) of gold. But Curius refused it saying: „I prefer (10) to reign (11) over kingdoms to being rich myself.“ Thus it happened, that the ambassadors returned without accomplishing anything (12). Soon after (13) the war was renewed, and the Samnites were routed by Curius. Thus this man followed the precept of the ancient Romans: „To spare the subdued (14) and to fight

(14) vacare. (15) excolere („to bring to perfection“). (16) esse.

No. 35. (1) *Acc. with Inf.* (2) quamvis. (3) maledicere. (4) ut. (5) civitas. (6) agere de, *Imperf. Subj.* (7) scamnum. (8) animadvertere. (9) vis. (10) malle. (11) imperare. (12) re infecta. (13) haud ita multo post, non multo post. (14) subjicere.

down(15) the proud.⁴ Nevertheless the same Dentatus was envied by many. The Patricians belittled him, and tried to convince the people(16) that(1) he had embezzled(17) much of the booty. But the people could not be convinced of this(18), but they easily saw, that the patricians, moved by envy, had calumniated(19) the best citizen. Curius afterwards administered(20) the highest offices. But he never persecuted his adversaries, but he spared all and made most of his adversaries his friends.

No. 36.

Alexander and Hannibal.

Alexander the Great must be numbered among the most renowned generals of antiquity, and it will not be improper(1) to compare the commander-in-chief of the Carthaginians with the king of the Macedonians. Although neither of them spared his own life, yet both spared the lives of the captives; both possessed(2) all the virtues of a great general, prudence(3), bravery, knowledge of military affairs (*Sing.*), more than(4) can be explained here. In battle and on the march(5) they went at the head(6) of the soldiers, never yielding to hardships(7). But while fortune accompanied(8) the expeditions(9) of Alexander, it opposed(10) Hannibal; it surrounded Alexander with divine majesty, it stained(11) Hannibal with the poison of envy; it gave Alexander, when a youth, a great kingdom, it deprived(12) Hannibal, when a man, of all goods. Both were present(13) in very many battles, and added in the beginning(14)

(15) debellare. (16) plebs. (17) avertere. (18) id, illud. (19) maledicere.

No. 36. (1) iniquus. (2) inesse. (3) consilium. (4) supra quod. (5) iter. (6) anteire. (7) labor. (8) adesse. (9) expeditio, inceptum. (10) obsistere, ob stare. (11) adspargere. (12) privare, orbare, *Gram. § 229*. (13) interesse. (14) primo, initio.

one victory to the other(15). Although the one is not like the other in every respect(16), since there are not two men perfectly(17) alike in all things, yet fortune, which remained faithful to Alexander up to(18) his death, delivered(19) Hannibal, who had been forsaken by his (own) fellow-citizens, to the hatred of his enemies. Both fill(20) us with the highest admiration; but whilst Alexander's fate is envied by many, that of Hannibal inspires(21) us with compassion.

No. 37.

A Stratagem(1) of Solon.

The Athenians had quarrels(2) with the state of the Megarenses about the island of Salamis, since(3) both claimed(4) the possession of it for themselves(4). A war broke out, and the Megarenses conquered the island, before the Athenians were able to come to the assistance of their friends. The loss(5) of Salamis was for the Athenians a great disadvantage. Besides they considered it a disgrace to themselves, that(6) they had been conquered by so small a state. But the Athenians themselves had, at that time, only a few ships. Notwithstanding(7) they several times renewed the war, but were driven back with (*Ab.*) such great slaughter(8), that they gave up(9) the island, and even decreed capital punishment(10), if any one(11) should ever give advice(12) to(13) renew the war. Thus it happened, that the Athenians were an object of derision to the other

(15) *Transl.* „victory to victory“. (16) omni ex parte. (17) plane, omnino. (18) usque ad. (19) objicere. (20) afficere aliquem aliqua re. (21) alicui aliquid injicere.

No. 37. (1) dolus, artificium. (2) controversia. *Constr. acc. to Gram. § 207. 1.* (3) quum. (4) sibi vindicare. (5) amissio. (6) quod. (7) attamen, sed tamen. (8) clades. (9) omittere. (10) poena capitis sancire. (11) ne quis. (12) suadere. (13) *Transl.* „that (ut) the war might be renewed“.

Greeks. Then Solon appeared in (14) the assembly of the people (15), feigning madness (16), that (17) he might be more secure, and read (18) a poem, in which he showed (19) to the Athenians, in the sharpest words, their cowardice and disgrace. This cunning device succeeded excellently. The people were inflamed, and by the assistance of Pisistratus, with whom Solon kept (*esse*) friendship (20), was again (21) roused (22) to war. The chief command was entrusted (23) to Solon himself; and he showed himself in it so good a general, that the Athenians recovered the island in a short time. The same Solon is said to have inserted two verses in (24) the Iliad of Homer, from which it appeared (25), that Salamis belonged (26) already to the Athenians at that time.

No. 38.

On the Love (1) towards Parents.

Obey your parents, because they take care of you; show obedience to their commands, for they have your welfare at heart (2); cherish love and gratitude to them during your whole life, for great are the benefits, which they have bestowed on you. To whom of all mankind do we owe more than to them? For that reason children are often admonished in Holy Scripture, to honour and love their parents, to obey them, and to be obliging (3) to them. God often threatens (4) ungrateful and arrogant children with punishment and misfortune. „Gratitude towards parents has no limits (5), says (6) king Frederic;

(14) prodire in, *with Acc.* (15) contio, *with, or without populi.* (16) simulata insania, *Abl.* (17) quo, *Gram. § 251.* (18) recitare. (19) *Gram. § 208. 2.* (20) necessitudo. (21) denuo, *de integro.* (22) excitare. (23) deferre. (24) „to insert in“, subicere, *or supponere alicui.* (25) elucere, apparere. (26) *Gram. § 207. 2.*

No. 38. (1) pietas. (2) cordi, curae est. (3) officiosus in aliquem. (4) minari alicui aliquid. (5) terminis circumscribere. (6) inquit, *or, ut ait; Fredericus.*

it would be an object of reproach to us, to show them too little, but never to show them too much love“. Alphonsus IV., king of Leon (7) in Spain, gives us an example of filial love. It is known, that the Arabians, after they had given themselves up to the errors of Mahomet (8), spread themselves also into Africa. From thence, under the command (9) of Musa, they carried war into Spain, defeated the Spaniards, under the command (10) of Taric, with terrible loss (11) in the year 711, and reigned (12) now over a larger, now over a smaller portion of the country, until the year 1492. The Christians had withdrawn into the mountains, but they tried to take away from the enemy larger and larger (13) portions of the land. Ferdinand II., king of Leon, a small Christian kingdom of Spain, resigned (14) the government, and Alphonsus IV., his son, succeeded him.

No. 39.

Chapter II.

When Ferdinand, being much advanced in years, succumbed to the weaknesses of age, Alphons fulfilled not only the duties, which he had as king, but also those of a son (1), and he never left the side of (2) his father, unless he had to attend (3) to the welfare of the kingdom. One day he returned victorious (4) from a battle, which he had fought with the Mahometans (5). At once the old man ordered his servants to carry him to meet (6) the victor, that the victor might rejoice not

(7) Leon, Leontis. (8) Muhamedes, *is.* (9) imperator, *Gram. § 284. 2.* (10) dux Taricus. *See 9.* (11) alicui ingentem cladem afferre. (12) dominari in loco (re), in rem (aliquem). (13) in dies major, *or, magna et magna magis.* (14) either abdicare alone (= „to resign the gov.“), *or, regno (imperio) se abdicare.*

No. 39. (1) officio satisfacio, quo filius (*or, ut filius*) fungi debeo. (2) only deesse alicui. (3) consulere, prospicere, providere, *Gram. § 204. 2.* (4) victor. (5) Muhamedani. (6) obviam ferre (= „to carry to meet“) alicui; *Pass. Constr.*

only in the pleasure of the victory, but also in the good health of his father. As soon as Alphons saw his father, he leaped down from his horse, hastened to meet (7) him, and sufficiently showed by his words, how highly he esteemed (8) his father, how eagerly he took care of him, how much he was attached (9) to him, what great thanks he owed to him (10). In vain did the old man tell (11) him, that it was not becoming to him to go on foot, whilst the others were on horseback (12). His son answered: „The others are not your sons“. Scarcely had they approached the royal castle, when he took him in his arms (13), brought him to his room, and said to him with the most heartfelt love: „My father, you know, how much you love me and how many benefits you have bestowed on me by your kindness and love, but you cannot know, with how great love I am attached (14) to you. It is not enough for me to accompany you on foot, I envied your servants the happiness of carrying you. More than once I was willing to command them to stand still and to take you upon my shoulders“ (15). Ferdinand could only answer these words with many tears, and the grateful son had still for some time the pleasure (16) of seeing his father alive (17). He emulated, in an excellent manner, Him who not only when a boy obeyed his parents, but still when he was fastened to the cross (18), tenderly cared for his afflicted mother, and recommended her to the care of saint John.

(7) obviam procedere, prodire alicui. (8) *Gram.* § 218. 1. (9) deditus, obstrictus. (10) gratiam alicui habere et referre. (11) admonere. (12) in equo vehi, sedere. (13) in manus accipere; *Partic. Constr.* (14) addictum esse alicui. (15) aliquem in humeros suos efferre. (16) mihi contingit, ut (= „I have the pleasure of“, etc.). (17) habere aliquem secum. (18) cruci affigere, suffigere.

No. 40.

Chapter III.

Filial love is a law naturally inherent (1) in us, therefore the ancient nations, who did not know the true God, also had it. Who does not remember (*Subj.*) the two brothers Cleobis and Biton, whom antiquity highly praised, because they had (2) such a love for their mother! Another noble pair of brothers, too, has been immortalized (3) on account of their filial love, Amphinomus and Anopus are their names (4), Catana is the name of their birth-place. When the eruption of Aetna took place (5), they carried (6) father and mother on their shoulders (*Abbl. without Prep.*) and rescued (7) them from the fires of the mountain. The poet Claudianus, who lived at the time of Honorius and Arcadius, has described to us the memorial, which had been erected to them. Virgil has glorified Aeneas, because he carried (*Subj.*) his father Anchises out of the conflagration of Troy, and the poet has given to him, for that reason, the surname of „the Pious“. Socrates admonishes his son most earnestly (8), to love his mother Xanthippe and to obey her. He reminds him of the many benefits, which he has received (*Subj.*) from his mother, of the love and of the care, with which she provided (9) for the welfare both of soul and body, and says, that she, though (10) she scolded (11) him and was angry (12) with him, yet was very anxious (13) for him and always wished (13) him well. Epaminondas, who may serve (14) us in many things as a pattern, said, of all good things which he

No. 40. (1) innatus (= „naturally inh.“). (2) inesse in. (3) memoriae prodere. (4) *Gram.* § 207. 3. (5) ignes ex Aetnae vertice erumpunt. (6) sustinere. (7) eripere ex. (8) summo studio. (9) *See* 39, 3. *Subj. Pres.* (10) quamvis. (11) maledicere alicui, convicia alicui facere; *Subj. Pres.* (12) *Subj. Pres.* (13) *Gram.* § 204. 2. (14) *Gram.* § 208. 1.

had met with (15), the most pleasing was, that he had conquered the Lacedaemonians, whilst his father and mother were still alive (16).

No. 41.

Chapter IV.

The love of Alexander the Great for his mother Olympias was so great, that it must be made to him an object of reproach. For although she seems to have taken part (1) in the murder of Philip, Alexander's father, yet he said, when Antipater afterwards complained about her: „Antipater does not know, that one tear of my mother has blotted out innumerable complaints against her“. How great a love Pliny the Younger had (2) for his mother, has been related in another place. Solon, who his reckoned (3) among the seven wise men, would not assign any punishment to (4) him, who had killed his father, because he thought that this crime was against human nature. As Diogenes of Laerte (5) in Cilicia (6), who, under Septimius Severus, collected many remarkable things about renowned philosophers (7), relates, Solon gave also the law, if one did not support his parents, he should be declared infamous. Aeschines has recorded, that he, who had beaten his father or mother, or did not support them, or did not give them a lodging, was not allowed to commence orator (8) at Athens. If a public office was about to be conferred upon any one, inquiries were first made, whether he had shown his parents due (9) love. The Romans ordered the parricide to be sowed up alive in a sack and so thrown into the river.

(15) *Transl.* „which had happened (Subj.) to him“. (16) *Abl. absol. with vivus; Gram. § 284. 3.*

No. 41. (1) *socium esse alicujus rei.* (2) *esse.* (3) *annumerare, or, qui fuit unus ex septem...* (4) *supplicium constituere in.* (5) *Laertius.* (6) *Ciliciensis.* (7) *multa dicta factaque nobilium philosophorum.* (8) *aggredi ad dicendum.* (9) *Transl.* „shown his parents love, as he owed (debere)“.

SECTION IV.

Use of the Genitive.

(Grammar § 210—219.)

No. 42.

Socrates and the Sophists (1).

Socrates is doubtless (2) one of the greatest men of ancient Greece. His memory is very dear to us for this reason also, because the love of truth and virtue alone, and not the love of money and glory, led him to the pursuit of wisdom. Other philosophers, like Hippias, and Gorgias, and Prodicus, the sophists, whom the multitude (3) believed to be men of talent and excellent teachers of wisdom, were led more by the desire of gold, than by the love of wisdom, and acquired (4) great riches. And these riches, of which they were so desirous, were to them rather incentives (5) to vice than to virtue. But Socrates was a great lover (6) of poverty, and he remained very poor throughout his life, although he was a man of acknowledged virtue and great wisdom, and had many rich pupils and friends, who were ever ready to present him with whatsoever he might desire. For Plato, Kriton, and Alcibiades were men of the greatest liberality and of a wonderful generosity (7); but Socrates despised all their gifts, however (8) great and precious they were, and preferred poverty to riches. But of those sophists only the names are left (9); for men of this kind, who have lived only for themselves, and have been as ignorant of true wisdom as (10) of virtue, are unworthy of the remembrance of posterity (11). But the doctrines

No. 42. (1) *sophista.* (2) *sine dubio.* (3) *vulgus.* (4) *sibi acquirere, sibi comparare.* (5) *incitamentum; „to“, Genit.* (6) *Superlat. of amans.* (7) *benignitas.* (8) *quamvis, with Subj.* (9) *superesse.* (10) „as — as“, *tam — quam.* (11) *posteris.*

of Socrates, which are so full of wisdom and so fertile in virtue, remain and will remain, and the admiration paid to him will never be diminished.

No. 43.

Aeneas Leaves Troy.

When Troy had been conquered by the Greeks, a large multitude of Trojans were killed within (1) the city itself, and but few of the princes with their relatives escaped death. Of these Aeneas, the son of Anchises, is the most illustrious. Aeneas had always been, after (2) Hector, the bravest of the Trojan heroes; he was likewise (3) skilled in warfare, full of prudence (4), and in all things ever mindful of the Gods. He therefore most bravely defended the citadel, as long as (5) it could be done. But when it had fallen, and the Greeks, greedy for slaughter and booty, had broken into it, he resolved, with a small body (6) of brave men, to leave the city. He therefore collected the scattered (7), and set out (8) on a voyage, full of hardships and perils. With his old (9) father whom he carried (10) on his shoulders, with the penates and the tutelary Gods (11) of Troy, with his wife Crëusa and his son Ascanius, he himself and his brave friends proceeded (12) through the streets of the city and through many dangers, and reached (13) Mount Ida. Not till (14) then he missed (15) his wife. Unacquainted with the roads, she had wandered away, in the city, from her relatives. Aeneas, fearing no (16) danger, at once returned to seek her. But he did not find her, still he brought back some consolation. For

No. 43. (1) in. (2) secundum. (3) „he — likewise“, idem. (4) consilium. (5) quamdiu. (6) manus. (7) dispergere. (8) ingredi. (9) senex. (10) sustulisse; „on“, Abl. (11) dii tutelares. (12) transgredi. (13) pervenire. (14) demum, to be placed after the emphatic word. (15) desiderare. (16) Transl. „nothing of“.

the shade (17) of Crëusa appeared (18) to him, which said, that (19) she had been taken up (20), by the Gods, into heaven, and been made partaker of divine honours. Then Aeneas went, with his friends, on board (21) the ships, and set sail (22) to acquire for himself a new home in another part of the earth.

No. 44.

Archytas of Tarent.

Archytas of Tarent lived about (1) the year 400 before the birth of Christ. He was very fond (2) of, and very eager for wisdom, and had not only a very great and extensive (3) knowledge (4) of philosophy and mathematics (5), but was also much skilled in public affairs (*Sing.*) and warfare. For that reason he was seven times elected general by his fellow-citizens. Once he conducted the army in a war against the Messanians, and accomplished everything that is the duty of a good general. At last (6), after several years, he returned from war, as conqueror, to Tarent. After he had laid down his office (7), he betook himself, desirous of leisure, to his country-house. There he easily saw, that the steward (8) had been very negligent in (9) all his affairs, and he was excited with indignation and anger. But not even in his anger (10) did he prove himself unable to control (11) reason; he considered it the characteristic of the unwise (*Sing.*) to punish in anger (12), and said to the steward: „You must thank (13) the Gods, that (14) I am angry;

(17) umbra, imago. (18) videri. (19) Acc. with Inf. (20) tollere. (21) „to go-on board“, conscendere. (22) solvere, proficisci, also vela dare.

No. 44. (1) circa. (2) „very fond“, Superlat. of amans. (3) amplius. (4) notitia. (5) artes mathematicae. (6) See 43, 14. (7) imperio se abdicare. (8) villicus. (9) Genit. (10) iratus. (11) impotens (= „unable to control“). (12) Acc. of iratus. (13) gratias agere. (14) quod.

Müller, Exercises.

else (15) I would kill you with my own hand". Such a control (16) of anger (17) is the sign of a perfect man, whom people justly admire. For nothing is more difficult than to remain mindful (18) of justice even in a passion (19), and never to forget what is the duty of a good man.

No. 45.

Hippias and Darius.

Hippias, expelled from Athens, could not forget his period of dominion (1). Therefore he betook himself first to the Spartans and Corinthians to be restored, by their help, to his sovereignty. The Spartans, at least, were ready to do, what he wished (2); but Sosicles of Corinth reminded them of the disgrace and infamy, which they would have (3) with the other Greeks, if they came to the aid of a tyrant against a free people. "Remember the common country", he said, "and (4) you will not be able to restore him, who, altogether forgetting his duty, has oppressed his country." All assented to Sosicles, and Hippias, repudiated by the Greeks, went, full of rage, to Asia, to ask aid of the enemies of Greece against the Athenians. There he lived some years at Sardes with the satrap (5) Artaphernes, by whom he was sent to Darius, king of the Persians, himself. The latter (6) kindly received him and promised him aid. At the same time the news was brought to Darius, that the Greeks, who inhabited Asia Minor, with the aid of the Athenians had raised a sedition and destroyed Sardes by fire (7). Then the king's wrath burst out (8) and

(15) aliter. (16) continentia. (17) iracundia. (18) Accusat. (19) perturbatio.

No. 45. (1) only, dominatio. (2) concupiscere, petere. (3) *Periphr. Conjug.* (4) "and" is to be left out, or to be replaced by *jam*, *Gram. § 264. Note 3.* (5) *satrāpes*, 1. *Decl.* (6) *hic*, or *Relat. Pron.* (7) *incendium*. (8) *exardescere*.

was daily more strengthened by Hippias. Darius threatened (9) the Athenians with ruin; and that he might not forget his wrath, a slave was to exclaim (10) to him three times daily during (11) his meal: "Sire, remember the Athenians!" Thus it happened, that Darius soon sent an army to Greece. But it was repulsed with (*Abl.*) such great slaughter, that he never afterwards, through his whole life, could forget it, although he was by no one reminded of that war.

No. 46.

Ungratefulness (1) of the Athenians.

The Athenians have often shown themselves very ungrateful towards their best citizens. Miltiades and Themistocles, who had freed the state from the danger of the Persians and had always been much attached (2) to the country, were, without a just reason, accused of treason, and found guilty (3); the one was fined in a sum of money (4) and, as he was not able to pay it, thrown into prison (5). The other was condemned to death and saved, at that time indeed, his life by a hasty flight, but perished afterwards in exile in a miserable manner. And what, after all (6), was it, that was imputed as a crime to Aristides? He (7) was found guilty, as it were, of justice, and sent into exile, because he was just above (8) the rest. The same was the lot of Cimon, who was accused (9) of friendship with the Spartans, and had to leave his country. Alcibiades was accused of the violation of religious rites (10) and condemned to death, which punishment he escaped only by

(9) *minitari alicui aliquid*. (10) *acclamare, succlamare*.

No. 46. (1) *ingratus animus*. (2) *amans*, *Superlat.* (3) *condemnare*. (4) *pecunia* (= "a sum of m."). (5) *in vincula*, or *in carcerem conjicere*. (6) *tandem*. (7) *hic*. (8) *praeter*. (9) *in-simulare*. (10) *violata religio* (= "the viol. of rel. rites").

prudence and determination (11). Nevertheless he never entirely swerved (12) from the love of his country. Phocion, too, when he was already a very old man (13), was summoned to court on account of treason. Though many, mindful of the merits of the man, pitied him, yet he was, without a hearing (14), condemned to death. Socrates, though he was distinguished no less by his love of piety, than by his zeal for wisdom, was nevertheless not acquitted of impiety, but punished with death.

No. 47.

Virtue is the Highest Good.

The best men have always esteemed virtue and wisdom more highly than all other things, which men are accustomed (1) highly to esteem. Epicurus, indeed, valued pleasure more than virtue, though he said, that even virtue ought not to be undervalued. But if we wish to fix (2) the value of each thing, we must consider (3) what each one effects, and for how much it can be acquired. What, then, does virtue effect? It makes man happy; it gives him that peace of soul, which one will be able to buy nowhere else either for a low or high price. What does pleasure effect? An honest and moderate (4) pleasure no doubt can be useful; but it easily oversteps the limit (5) and causes weariness (6) and regret. No one has ever regretted virtue, but very many pleasure. But what does virtue cost? Very much no doubt (7); for he who wishes to possess it, must apply himself (8) to it alone throughout his whole life. He must devote (9) himself entirely to virtue, and only for

(11) consilium. (12) discedere. (13) admodum senex. (14) indicta causa.

No. 47. (1) solere. (2) statuere, *Future*. (3) id spectare, *Fut. of Periphr. Conjug.* (4) modicus. (5) modum excedere (= "to step over the l."). (6) lassitudo. (7) sine dubio. (8) studere. (9) dedere, dare.

this price he can buy it. And how dearly does one buy pleasure? Mostly for a very low price, if at least (10) we look at the money or labour, by which it is acquired. For most pleasures can be acquired for little (11) money and without any labour; and all the money of a man is still by far less worth than man himself. But if the loss (12) of health, peace and honesty is taken into consideration (13), which very often follows pleasure, it often costs, in fact (14), very much. Virtue, therefore, is justly always to be esteemed highest, since it not only costs more than pleasure and other things, but also effects better ones.

No. 48.

Shortness of Human Life.

The philosopher Theophrastus had (1) first Plato, and afterwards Aristotle for his teacher. To the latter especially he was so acceptable, that he gave him the name of Theophrastus, which means (2) a "Divine Speaker". He was also highly esteemed by several kings, but especially by the Athenians, as could be seen, when he was impeached of impiety; for he was not only acquitted of that crime, but he defended also his accuser successfully (3) against (4) the threats of the Athenians. His books contain many wise words (5), but what he is said to have spoken on his death-bed (6) about the shortness of life, is not worthy (7) of so great a man. For he accused nature, because it had given to the deer (*Plur.*) and crows (8) a long life, but to men a short one. He believed, that it could be of no interest to beasts how long they lived, but that it was of very great interest to us. Similar complaints (9) are often heard; but

(10) siquidem. (11) exiguus, parvus. (12) amissio. (13) spectare (= "to take into cons."). (14) re vera.

No. 48. (1) uti, *Gram. § 231, end.* (2) valere. (3) feliciter. (4) a. (5) sapienter dicta. (6) moriens. (7) *Gram. § 223.* (8) cornix. (9) querela, querimonia.

they are in no way (10) just. For of what importance is it to us, how long beasts live, when men's life is in question (11)? This (12) can as little (13) be compared to the life of beasts, as to that of oaks and beeches. But if we consider the life of man alone, it matters little, how long he lives; but it matters very much, how well he lives. If you always take pains (14) to become wiser and better, even in this short life, time will not be wanting (15) to you; but if you believe, that it concerns you nothing, of what kind your life be, even the longest life will be of no value to you. But which (16) is more desirable (17), to have been a good man (18), or (19) to have become an old man (18)?

No. 49.

What Great Honour has been Paid (*Subj.*) to
Learned Men.

Men, who distinguished themselves by talent, learning, and wisdom, have been highly esteemed in all times, either (*sive*) during their lifetime, or (*sive*) after their death. Alexander the Great was very fond of Grecian sciences, but especially esteemed most of all (1) the poems of Homer, which he always carried about him, and which at night, when he went to sleep, he put under his pillow together with his sword, calling them an instruction (2) in warlike bravery. To his father, who once asked him, why he esteemed this poet higher than all the others, he answered: „As not every dress is becoming to a king, neither is every poem“. When he found among the booty of Darius a precious

(10) nequaquam. (11) agi (= to be in qu.). (12) *Relat.* (13) „as little — as“, non magis — quam. (14) operam dare, ut. (15) deficere. (16) quis, or uter? (17) expetendus. (18) *Accusat.* (19) an, *Gram.* § 176. 2.

No. 49. (1) *Transl.* „very highly“. (2) *praeceptio*.

box (3), adorned with gold, diamonds and pearls, destined (4) to keep ointments, he ordered that it should be used (5) to keep the poems of Homer, that the most magnificent product (6) of the human mind might be enclosed (7) in a precious work of art. Alexander said to a messenger (8) who came up at full speed (9), with the news of the happy issue of an important affair: „What is the information, that causes you to come at such a speed (10)? has (11) Homer risen from the dead (12)?“ Hence it clearly follows, that the king of Macedonia esteemed Homer as highly as (13) any one ever has esteemed him. The same Alexander gave the order, when the Thebans, having been oppressed by a Macedonian garrison, had tried to shake off the yoke of servitude (14), to destroy their city and to sell the prisoners; yet poetry was with him of so great value, that he spared, besides the temples of the Gods, the house and the descendants of the celebrated poet Pindar.

No. 50.

Chapter II.

Dionysius, tyrant of Syracuse, asked Plato, a philosopher of acknowledged superiority and excellence, by many letters, to come to him. When the latter had complied with his wish (1), Dionysius sent a guard-ship to meet him, he himself welcomed him, when he landed (2), placed him (3) in a carriage, and drove it (4)

(3) theca, or scrinium. (4) factus. (5) adhibere ad. (6) opus. (7) concludere, or includere; the former with in and *Acc.*, or *Abl.* *instrum.*, the latter with in and *Acc.*, or in and *Abl.*, or *Abl. instrum.* (8) eques. (9) citato equo, admisso equo. (10) *Transl.* „which is (*Subj.*) worthy of such a speed“. (11) *Begin with nisi forte, foll. by Indic.* (12) reviviscere (= „to rise from the d.“). (13) *Correlat.* (14) jugum servile dejicere.

No. 50. (1) voluntas. (2) escendere. (3) *Ablat. absol. Part. Perf. Pass.* 4) jumenta agere.

himself. Such great respect Dionysius paid to Plato, although he knew, that he was a friend of Dion. Zeno, born at Cittium in the island of Cyprus in the year 362 before Chr., starved himself, being 98 years old, because he was troubled with a great pain of his finger, which he had broken. And yet Zeno and his disciples say, that it is not the characteristic of a wise man, to be moved by anything (5); he is a king, although he may serve in slavery (6), happy, although he were cast into the red-hot bull of Phalaris. In the beginning Zeno was a tradesman (7); but he gave up his business (8), when he had lost (9) his whole property through shipwreck, and devoted himself to the study of philosophy. Yet others say, that he possessed property sufficient to live upon. After having prepared his mind for 20 years for the knowledge of wisdom, he commenced to expound his tenets (10) in the Stoa, a most celebrated hall at Athens, which Polygnotus, Panaenus, and Mycon had adorned with paintings; therefore his philosophy was called the stoic, and his followers were called Stoics. Zeno was esteemed very highly at Athens by the rich and by the poor. Antigonus Gonatas, king of Macedonia, heard him as often as he came to Athens, and he was so full of sincere veneration for him, that he very often followed the opinion of the philosopher, and wished to draw him to his court. Zeno himself did not, indeed, comply with his wish (11), but sent him two of his disciples. With the people of Athens the philosopher had such authority, that they not only honoured him with a golden crown, but also entrusted him with the keys of the castle (12). A certain man

(5) ulla res. (6) servitutem servire. (7) mercaturam facere. (8) a negotiis recedere. (9) detrimentum facere alicujus rei; *Abl. absol.* (10) praecepta tradere. (11) *See 1.* (12) *Transl.* „gave him the keys of the castle to keep (them)“. *Gram. § 281. 3. (Fut. Part. Pass.)*

of Gades came, as Pliny tells us in the second book of his letters, attracted by the name and glory of Titus Livy, that celebrated historian, from the extreme limits of Europe to Italy, in order to see him, and after seeing him immediately returned home.

SECTION V.

Use of the Ablative.

(Grammar § 220—235.)

No. 51.

The Oldest Sibylline Books.

To king Tarquin the Proud nine books were brought by an unknown old woman that he might buy them. But as she asked an immoderate price, the king declined (1) to buy them at that price. The woman at once left (2), and burned three of her books; then she returned and offered to the king the remaining six. „At what price will you sell them?“ asked the king. „At the same price, for which I offered you the nine“. Tarquin, offended at this folly, refused (3) the woman a second time, and she, having gone away, again burned three other books, but returned even a third time, and asked Tarquin, whether he was ready to buy the three remaining books for the same money. The king, then, astonished at the novelty of the thing, ordered (4) the Augurs to be called to him, that the books might be examined by them. They (5) obeyed the command (6) of the king, and soon perceived, that in those books were contained the oracles of the Sibyl of Cumae. Much delighted at this discovery (7) they brought (8) the affair before Tarquin. The

No. 51. (1) nolle. (2) abire. (3) repudiare. (4) jubere, *with Acc. and Inf.* (5) hic, *or Relat.* (6) *Gram. § 203. 1.* (7) inventum. (8) deferre ad („before“).

king, therefore, at the advice of the Augurs, bought those three books at the same price, which the old woman had asked for the nine; and at once the woman disappeared and was not seen any more (9). By order of the king the books were deposited in a sacred place (10), and guarded (11) by two men (12) with great care (13). In this manner the oldest Sibylline books came to Rome. Later on other oracles, too, of the Sibyl were discovered; but these were of less authority with the Roman people than those, which were contained in the books bought by Tarquin.

No. 52.

Socrates's Frankness of Speech.

Though Socrates had been accused of a capital crime, yet before (1) the judges he spoke with such frankness, that he, trusting in his innocence, seemed to despise (2) their kindness and commiseration. So it happened, that the judges, rather led by hatred than by proofs, first declared him convicted of impiety. Then, after the manner of the Athenians, they asked him, of what punishment he deemed himself (3) worthy. Whereupon (4) Socrates answered: „You have condemned me unjustly; for (5) I have not committed any (6) crime, but always, with fidelity, discharged (7) the duties of a good citizen. Therefore I deem myself worthy, not of a punishment, but of the highest reward, which is wont to be granted to the best old men. Not from a love of life, but from a consciousness of my innocence have I said this; not that I might free myself from the danger of death, but for your sake, that you might not pass a judgment (8)

(9) non amplius (= „not — any more“). (10) sacrarium. (11) servare. (12) duumviri. (13) diligentia.

No. 52. (1) apud. (2) repudiare, aspernari, contemnere. (3) Gram. § 237. 2. (4) ad quod. (5) neque enim. (6) by quidquam, Gram. § 212. 2. (7) persequi. (8) iudicium facere.

unworthy of such men“. Socrates had trusted too much to his innocence. Many, indeed, of the judges acknowledged, that he was free from all guilt, and they endeavoured (9) to save (10) him from punishment. Some, too, were moved with pity for the old man. But most of them, partly from disgust (11) at the great haughtiness (12) of Socrates, partly from fear of the multitude, which seemed to demand the death of the accused, condemned him to death. Socrates was content with this judgment. He thanked (13) those of the judges, who out of love for justice, had acquitted him, and the others he forgave the injury (14). Then, trusting in the consciousness of his virtue, he returned to prison. Afterwards, when his friends took pains (15) to free him by bribing the guards (16), he, induced by his reverence for the laws of the country, refused (17) to quit the prison. Some days afterwards he cheerfully (18) drank (19) the poison, and died (20) with a firmness (21) worthy of so great a man.

No. 53.

Anacharsis.

Anacharsis, by nation a Scythian, was a descendant of renowned ancestors, and even, as many believe, of the royal family. He is said to have lived nearly 600 years before the birth of Christ. The Scythians were, indeed, at that time, justly considered to be uncivilized (1) and wanting in every kind of culture, though they far surpassed the Greeks in purity of morals (2).

(9) studere, cupere. (10) liberare. (11) taedium, „at“, Genit. (12) fastus, superbia. (13) gratias agere. (14) injuriam condonare alicui. (15) See 48, 14. (16) Transl. „through bribed (pecunia corrumpere) guards“. (17) recusare, Gram. § 253. (18) hilaris, or laetus, or both, connected by et. (19) haurire. (20) obire mortem. (21) Transl. „with that firmness, which was worthy“ etc.

No. 53. (1) rudis, indoctus. (2) integritas vitae.

But of Anarcharsis ancient writers report, that (3) he was endowed not only with a good disposition (4), but also with great mental (5) powers and an insatiable desire for knowledge. Out of a great zeal for wisdom he left his country, and travelled to Greece, which was reputed to abound with wise men. At Athens he met Solon, and it is recorded that he said to him: „Solon, I need a helper and teacher in wisdom, and I am willing to make (6) friendship with you“. But Solon, who was then occupied with the drawing up of laws (7), replied to him: „If you are destitute of friends, seek them among your countrymen (8); for in my judgment it is better to establish friendships at home than with foreigners (9)“. „Well then (10), said Anacharsis, you yourself are now at home, and therefore make friendship with me here“. Solon, delighted with the man's ingenuity, received Anacharsis into his house, and recognized him as one, who was (*Subj.*) endowed with many virtues and most worthy of the friendship of the best men. There he excited (11), by his talents and his wisdom, in a short time, such a general (12) admiration that, by some, he was even reckoned among (13) the seven sages. Satisfied with a short stay (14) at Athens, he returned home to (15) instruct (16) his countrymen, at whose ignorance he was grieved (17), in the knowledge, he had acquired at Athens. But soon (18) after his return into his native country he is said to have been killed by his own brother Saulius.

(3) *Gram.* § 268. 3. (4) *indoles*. (5) *animus*. (6) *facere, inire*. (7) *in scribendis legibus occupatum esse*. (8) *tuus, also popularis*. (9) *exteri*. (10) *age vero*. (11) *movere*. (12) *by the Genit. Plur. omnium*. (13) *in numero — haberi*. (14) *commoratio*. (15) *ut*. (16) *docere*. (17) *dolere, Gram.* § 194. 4. (18) *paulo, haud ita multo, non multo*.

No. 54.

Some Remarks (1) on the War, which was waged by the Romans with Pyrrhus.

1. Battle at Heraclea.

In the Tarentine war the Romans not only displayed (2) remarkable bravery, but also acquired for themselves the greatest renown by their magnanimity (3) and perseverance (4). Pyrrhus, king of Epirus, who had come to the assistance of the Tarentines, was himself both personally brave (5) and well skilled in the art of war. He also (6) had the bravest soldiers, whose valour had already been tested in many battles. Besides his hopes rested on the elephants, which he had brought (7) with him, which animals the Romans had never seen before. At Heraclea in Lucania the first battle was fought. The Romans displayed the greatest bravery, and they would, no doubt, have gained (8) the victory, if they had not been frightened by the impetuosity (9) and fierceness of the elephants, and, in this manner, been deprived of the hope of victory. Thus the Romans suffered (10) a great defeat. But Pyrrhus, too, had bought the victory dearly. The best leaders and many very brave soldiers had fallen in the battle. The army seemed to have lost (11) courage (12) and the hope of future victories. He himself, admiring the bravery of the Romans, is said to have exclaimed: „How easy would it be, if I had (13) these soldiers, or if the Romans had me as leader, to obtain the dominion of the world (14)!“ Some days after the battle at Heraclea the Romans sent C. Fabricius Luscinus, a senator of great courage and singular self-possession (15) with two others as ambas-

No. 54. (1) *quidam*. (2) *uti*. (3) *animi magnitudo*. (4) *constantia*. (5) *manu fortis*. (6) *idem*. (7) *ducere*. (8) *potiri*. (9) *impetus*. (10) *affici, Gram.* § 229. (11) *orbatum esse, Gram.* § 229. (12) *bonus animus*. (13) *uti*. (14) *orbis terrarum*. (15) *constantia*.

sadors to Pyrrhus to (16) arrange with him about exchanging the captives (17). The king who wished to have such brave men as friends, had hoped, that (18), after the defeat at Heraclea, the Romans would wish rather to enjoy peace than to continue (19) the war. Therefore he believed, that (18) the ambassadors would sue for peace.

No. 55.

2. Fabricius.

When Pyrrhus had admitted the ambassadors to his presence (*ad se*), he was, by the speech of Fabricius, at once deprived of all hope of peace. But as he had heard, that Fabricius was very poor, he endeavoured, by presents and promises, to win him over to himself (1); but Fabricius rejected everything. On the following day Pyrrhus tried (2) to shake (3) the courage of the man by a sudden (4) fright and used the following artifice (5). He placed an elephant of enormous size behind a curtain (6). At a given sign (7) the beast uttered (8) a terrible roar (9), and at the same time, put its trunk (10) around the head of Fabricius. But the courageous man said, quietly smiling (11), to the king: „Neither could you yesterday by your gold, nor will you to-day by this elephant effect, that I faithfully discharge the office, laid (12) upon me by the state“. Pyrrhus admired the magnanimity of the man and returned many of the captives to him without ransom (13). So much did he deem virtue worthy of honour even in an enemy. To

(16) qui, *with Subj.* (17) agere de redimendis captivis. (18) Acc. *with Inf.* (19) persequi.

No. 55. (1) sibi conciliare. (2) tentare, *with ut, or conari, with Inf.* (3) concutere, perturbare. (4) repentinus. (5) ars. (6) aulaeum. (7) signo dato. (8) edere. (9) mugitus. (10) proboscis, idis. (11) subridere. (12) deferre, „upon“, *Dat.* (13) pretium.

this an illustrious example of integrity (14) may be added, which was given by the same Fabricius two years afterwards. When he (15) was elected consul after the battle at Asculum in Apulia, and sent, with an army, against Pyrrhus, to keep him off (16) from the Roman territory, he pitched his camp (17), in a favourable place, not far from the enemy. There a messenger came to him from Nicias, the physician of the king, and handed (18) him a letter, in which the physician promised to (19) kill Pyrrhus by poison, if a reward were given to him. Fabricius shrunk from so great a crime (20), and at once sent Nicias's letter to the king. Astonished (21) at his integrity the king exclaimed: „This is that Fabricius who can no more be turned from the path of integrity than the sun from its course“.

No. 56.

3. Cineas goes to Rome.

Not long after the battle at Heraclea Pyrrhus sent Cineas, a man of remarkable prudence and great eloquence, to Rome to conclude (1) peace with the Romans. Cineas tried first to bribe the noblest Romans with gold; but he soon desisted from this plan; for he found no one, whose house was open (2) for presents. Then he delivered a brilliant speech in the Senate, in which he recommended, with admirable eloquence, the peace proposed by Pyrrhus. Some of the Senators had already been won over (3) by Cineas, when Appius Claudius Caecus was carried (4) in a litter (5) into the Senate and thus spoke: „Not without sadness (6) have I long been

(14) honestas. (15) qui quum. (16) arcere, prohibere. (17) castra ponere. (18) reddere (= „to hand“). (19) Acc. *with Inf.*, *Gram. § 268. 2.* (20) scelus. (21) obstupefieri.

No. 56. (1) componere. (2) patere, apertum esse, *Imperf. Subj.* (3) capere. (4) portare, deferre, *Perf. Indic.* (5) lectica. (6) luctus, maeror.

destitute of the light(7) of my eyes; but now I wish also to be deaf of my ears in order that I may not hear what is unworthy of the Roman Senate". With such dignity did blind Appius, in his old age, discharge the Senatorial office(8). At his advice the Senate rejected the conditions of the king and replied to Cineas: "Before Pyrrhus will have left(9) Italy, there can be no negotiation(10) about peace with him". Cineas perceived, that the Roman Senate could be moved by no artifices, and he, therefore, desisted from all other attempts(11). Thus, without bringing the affair to a close(12), he returned to Pyrrhus. But he faithfully and conscientiously(13) told the king all that he had seen and heard. He could not abstain from praising(14) the Romans, but with much frankness he said that the city had appeared to him, as it were(15), a temple, and the Roman Senate an assembly(16) of kings. With such great admiration had the dignity of the Roman people impressed(17) him.

No. 57.

4. End of the Tarentine War.

After Pyrrhus(1) had punished the physician, whose proposals(2) Fabricius had so generously(3) rejected(4), with a (*is*) death, of which he had rendered himself worthy, he, out of gratitude(5), sent back to the Romans all the captives without ransom. But they did not wish to be surpassed by him in magnanimity, and returned to him an equal number of their captives. From

(7) lumen. (8) munus senatorium. (9) discedere ex. (10) agitur de (= „there is a negotiation of“). (11) desistere a tentationibus. (12) infecta re. (13) by the Subst. fides, and religio. (14) Transl. „from the praises of“. (15) tanquam. (16) consilium, consessus, with quidam. (17) afficere.

No. 57. (1) Pyrrhus postquam, Gram. § 245. 2. (2) conditio. (3) tanta (cum) animi magnitudine. (4) repudiare, respuere. (5) gratus animus.

this time Pyrrhus tried, in an honourable manner, to depart from Italy. By those two victories, too, he had been so much weakened(6), that he did not dare to fight(7) with the Romans in a third battle. Therefore, invited by the Siculi, he went to Sicily to free that island from the dominion of the Carthaginians, who had, at that time, taken possession of a large part of the island. But though Pyrrhus(8) obtained several victories in Sicily also, yet two years afterwards, induced by the entreaties of the Tarentines, he returned to Italy by the same way. The Consul Manius Curius Dentatus, a man who(9) was equal to Fabricius in moderation(10) and integrity, marched against him with an army. In the year 275 B. Chr. he attacked(11) the king near Beneventum, and defeated him in so great a battle, that Pyrrhus at once resolved to desist from war and to depart(12) from Italy. He fled with a small portion of his army in ships to Greece, where, soon after, whilst besieging(13) Argos, he was killed by the blow(14) of a stone. Three years after the departure(15) of Pyrrhus the Romans conquered the city of Tarentum, and, by this victory, gained(16), at the same time, the dominion of the whole of Lower Italy. This happened in the year 272 B. Chr., ten years after the war with the Tarentines had been begun(17).

No. 58.

In what Manner Pisistratus obtained(1) absolute Power(2).

A few years after the death of Solon violent dissensions arose among the citizens at Athens. In these

(6) debilitare, frangere. (7) conflare. (8) Sed Pyrrhus quamvis. (9) Gram. § 238. 5. (10) temperantia, continentia. (11) aggredi. (12) decedere. (13) by a clause „when he besieged“, Gram. § 256. I. 4. (14) ictus. (15) decessus, profectio. (16) Transl. „by which v. they gained“. (17) coepisse.

No. 58. (1) Perf. Subj. (2) tyrannis, dominatio (= „abs. power“).

quarrels Pisistratus, who was far more in favour (3) with the people than with the nobles, again obtained absolute power. He used his power with great moderation; but yet the Athenians could not endure the loss (4) of liberty. The leaders (5) of the nobles, Megacles and Lycurgus, who had been at variance, made an alliance between themselves and expelled Pisistratus from the city. But as Lycurgus seemed to become more powerful than Megacles, the latter (6) secretly informed (7) Pisistratus, that (8) he was willing to lead (9) him back into the city, upon condition, that he (10) should marry (11) his daughter. The condition was accepted. Megacles prepared in the city, what was necessary. But Pisistratus, in order to be able without danger to get (12) into the city, used a stratagem, which Herodotus not unjustly considers very strange (13). There was, then (14), a woman of enormous size, Phya by name, who was taller nearly by a third part than Pisistratus himself. This woman he dressed in a cuirass (15), and put a spear in her hand, and a helmet on her head, so that, as to the whole equipment (16), she equalled Minerva. When, therefore, Pisistratus had accoutred the woman in this manner, he placed her by his side on a magnificent chariot, which was drawn (17) by the handsomest horses. Heralds (18) were sent beforehand into the city, who, in all places, with great clamour, thus exhorted (19) the people: „Receive (ye) with a good heart (20) Pisistratus, whom our Goddess Minerva holds dearer than the rest of men, and herself leads back into her castle“. This rumour was heard throughout the city and believed by many. The

(3) gratiosus. (4) *by non posse carere, Imperf.* (5) princeps. (6) hic. (7) renuntiare alicui. (8) *Acc. with Inf.* (9) *Periph. Conjug.* (10) ille. (11) uxorem ducere, in matrimonium ducere. (12) pervenire. (13) mirus, mirabilis. (14) igitur, enim. (15) lorica. (16) apparatus. (17) vehere. (18) praeco. (19) adhortari, *Subjunct.* (20) animus, voluntas.

woman enjoyed the honours of the true Goddess on that day, until (21) Pisistratus had again taken possession of the sovereignty. What happened (22) to her later, has not been recorded.

No. 59.

Chapter II.

Herodotus himself, to whom we owe this story, holds so stupid (1) a folly (2) unworthy of the Athenian people. For he adds: „The Greeks are wiser than all nations; but more prudent than the rest of the Greeks are the Athenians. But the more prudent men are, the more unworthy of them must it be deemed, if they suffer themselves to be deceived in such a manner“. Pisistratus married, indeed, as he had promised, the daughter of Megacles, but treated her with so great contempt, that Megacles, inflamed with anger, tried again to deprive him of the sovereignty. When Pisistratus perceived this and believed (3) himself weaker than his adversaries, he, of his own accord, left (4) the city and established his abode at Eretria. In this city also his sons and friends assembled. Pisistratus, using their advice, resolved to prepare an army and recover the lost sovereignty by force. But it was not until eleven years later, when he seemed to have forces enough, that Pisistratus marched into Attica and pitched his camp in the Marathonian plain. When this was announced (*Pluff.*) at Athens, many citizens, to whom the tyrannis was more agreeable, than the sovereignty of the people, left the city and went over to Pisistratus. In this manner his troops were greatly increased, so that he defeated in a battle the army, which had been gathered by the nobles against him. This victory he used very prudently. He sent

(21) dum, *with Perf.* (22) *Perf. Subj.*

No. 59. (1) stolidus. (2) simplicitas. (3) habere. (4) decedere ex.

horsemen to announce in all parts of Attica, that no one should be punished, who would lay down his arms and return to his business(5). Most then did this, since they wished rather to enjoy peace than to continue the war. Thus Pisistratus obtained the tyrannis a third time and kept it until his death. He died in the year 528 B. Chr. and left the sovereignty to his sons Hippias and Hipparchus.

No. 60.

God's Nature cannot be comprehended (1) by Men.

When Hiero, tyrant of Syracuse, with whom the celebrated poets Pindar of Thebes, Simonides of Cea, Aeschylus, born at Eleusis in Attica in the year 525, Epicharmus, born in the island of Cos, and Bacchilides, the son of Simonides's sister, were staying for some time, one day asked Simonides, what, or of what nature God was, he demanded one day for deliberation (2). When Hiero, on the following day, asked him about the same thing, he demanded two days. When he had often doubled the number of days, and the king, astonished, asked, why he did so, he said: „Because the more I think over the matter, the more obscure it seems to me to be“. — When St. Augustine at Hippo wrote his book on the Most Holy Trinity (3), and exerted himself in vain, to comprehend a doctrine, which exceeds (4) human reason, and to adapt it to the human intellect (5), he used to walk for some time on the sea-coast in order to give some relaxation to his mind, fatigued (6) by the difficult study. One day, so it is recorded, he saw a lovely little boy sitting on the beach, who had dug a

(5) negotium, opus; *Plur.*

No. 60. (1) perspicere; *Acc. with Inf.* (2) deliberare; „for“, causa (*Genit. of Gerund.*) (3) Trinitas. (4) progredi ultra, or superare. (5) accommodare ad humanam intelligentiam. (6) defatigatus.

small hole (7) in the sand, and was busying himself (8), with great eagerness, in drawing water from the sea with a spoon and pouring it into the small hole. Augustine, who, for some time, had been looking with pleasure at the childish play, finally asked the boy, why he exerted himself so much, to fill that small hole with sea-water. „I wish, answered the boy, to enclose (9) the whole sea in this small space“. — „You will never succeed, replied the bishop, with whatever eagerness you labour“. — „Yet I shall, I believe (10), more easily accomplish this, said the boy with gravity, than you will succeed in comprehending the doctrine on the Most Holy Trinity“. Then he disappeared. — „He who investigates the Majesty of God, will be overwhelmed by its splendour“, says Holy Scripture. „How will man, says St. Basil, who cannot even fully explain the nature of an ant, be able entirely to comprehend the nature of God!“ Yet, though we are not able to comprehend it, we are bound to use our reason, more and more to learn and admire the perfections (11) of God. But what surpasses (4) reason, is not yet against reason.

No. 61.

Marcus Porcius Cato the Elder.

We may rightly (1) count (2) M. Porcius Cato among the most remarkable men of Rome. He was born (*Plupf. of nascor*) in the country of the Sabines, distinguished for its ancient severity of life and manners, and was educated in the neighbourhood of that villa, which Manius Curius Dentatus, noted for his great moderation and illustrious as conqueror both of the Samnites and

(7) scrobiculum (= „a small hole“) facere, or fodere. (8) operam ponere, studium collocare in. (9) See 49, 7. (10) opinor, or ut opinor. (11) vires divinae virtutesque.

No. 61. (1) jure optimo. (2) in numero habere, ducere, reponere.

of Pyrrhus, had once inhabited. This M. C. Dentatus and Fabius Maximus Cunctator, the latter being especially favourable to the ancient Roman fashion, Cato had taken, as it seems, as models for imitation (3). He was possessed of all the moderation, industry, and ability of the early Roman times, as also of their severity (4); yet he was not always consistent with himself (5). When Scipio, in the year 203, prepared himself, in Sicily, for the war against Carthage, Cato, his quaestor, was one of his principal accusers. People said, that he was going about (6), in the gymnasia, in Grecian attire, and was employing himself (7) with Greek books and exercises; that his army also was becoming effeminate by luxury, and was enjoying the attractions of Syracuse; that Hannibal and Carthage were forgotten. Two tribunes of the people, together with a praetor and ten legates were sent to Sicily, in order to inquire into the accusations on the spot (8), and, should (9) it be necessary, to depose (10) Scipio from his office, and bring him to Rome. But Scipio was found innocent. The hatred, by which Cato was animated against the Scipios, has been touched upon in another place. When the Athenians, in the year 155, had sent as deputies the three most illustrious philosophers of that time, the Academician Carneades, the Peripatetic Critolaus, and Diogenes of Babylon, to Rome, and all the young men, desirous of learning, wished to enjoy their company and their instruction, Cato made a motion in the senate (11), to dismiss those Greeks as soon as possible, that the youths might not be corrupted (12) by them. As Carneades had a parti-

(3) aliquem sibi proponere ad imitandum, or aliquem sibi exemplum proponere ad imitandum. (4) acerbitas. (5) sibi constare. (6) circumire; „in the g.“, Acc. (7) operam ponere, studium collocare in („with“). (8) in re praesenti. (9) Transl. „if it were n.“ (10) abrogare imperium alicui. (11) referre ad senatum. (12) depravare.

cular habit of speaking in the same way for and against a thing (13) with an astonishing copiousness and power of thought (*Plur.*), Cato feared, that the love of probity would disappear; if that man spoke, it was not easy to distinguish (14), what amount (15) of truth there actually was. „Believe, he wrote (16) to his son, that a prophet has said, if that nation brings (17) us its sciences, it will ruin everything; but still more, if it sends (17) us its physicians.“

No. 62.

Chapter II.

Yet when he was serving under Fabius Maximus, and, after the taking of Tarent in the year 209, became acquainted with the Pythagorean Nearchus, he had frequent intercourse with that learned man, and did not deny, that he owed much to him. Towards the end of his life he learned the Greek language (1), read the books composed in it (2), and made use of the knowledge acquired from them, in his own works. When, in the year 195, he was sent as consul to Spain, where he conquered the nations on this side of the Ebro, that had fallen off, he slept on goatskins, and was content with the same food and wine as (3) the sailors; he also used to say, that that state was in a bad condition (4), in which a fish was as dear as (5) an ox. Nevertheless, when, by the administration of public offices, he had become rich, he himself gave sumptuous banquets. He showed himself kind towards his slaves. He worked (6) and dined with them, and did not punish them, though

(13) de omni re in utramque partem, or in contrarias partes disputare; or disputare pro omnibus et contra omnia. (14) inter-noscere. (15) Transl. „how much of tr.“ (16) inquit. (17) *II. Fut.*

No. 62. (1) linguam discere. (2) sermone aliquo librum componere. (3) *Gram. § 170. 2., and § 238. 2. a.* (4) male se habere, or male agi cum. (5) *See 3.* (6) Opus facere.

they were negligent in some things (7). Yet he advises his son, to buy slaves cheaply, when still very young, to let them learn something from other slaves, and then to sell them dearly, in order to increase the property. Nay, in his later life-time, he whipped those, who made some mistake, whilst serving at table, drove away those weakened by age, or sold them, when he found a purchaser. Though Plutarch extols Cato with great praises, yet he cannot help blaming this. „As if there was no longer room for kind feeling, says he, when there was no more advantage to be derived from them; as if equity was not more comprehensive (8) than justice. Even dogs and other animals are still fed, though one cannot use them any longer. The Athenians fed the mules, which they had used for the building of the temple of Athene, though they were freed from all labour afterwards.“ Cato was accused, during his life, forty four times, at one time of this, at another of that (9) crime, but always acquitted. He finally placed such great confidence in his innocence, that once, when he was publicly examined (10), he demanded for himself Tib. Gracchus as judge, with whom he was at variance (11) on account of the administration of the commonwealth. We have said, that Cato served in the Punic war, and that he successfully fought against the Spaniards; but he marched also to (12) the East, to fight the enemies of his country. For when Antiochus the Great had invaded Greece, and the consul Acilius Glabrio was willing to attack him at Thermopylae, in the year 191, Cato, who was as legate with the army, ascended the mountains by unknown and badly guarded paths, and

(7) *Transl.* „neglected something“. (8) *amplus*. (9) *alias alius* (= „at one this, at another that“), *Gram.* § 238. 7. 3. (10) *publicam quaestionem habere de aliquo, or in aliquem*. (11) *dissidere ab, or cum aliquo*. (12) *in, or ad, with versus*. *Gram.* § 164. 15. 2.

attacked the king in the rear (13), who then fled to Asia, where, in the following year, L. Cornelius Scipio, the brother of Africanus, defeated him at Magnesia on the Sipylus, whence he acquired the surname (14) of Asiaticus.

SECTION VI.

Miscellaneous Examples on the Cases.

Use of Prepositions.

(Grammar § 161—164.)

No. 63.

Description of the City of Rome.

The city of Rome is, without doubt, the most famous of the cities of antiquity, of which at least we have a sufficient knowledge (1), and, therefore, it is, before the other cities of the world, most worthy of a more accurate description. Romulus had built the city on the Palatine hill, and had called it after his name. This is said to have happened in the year 754 B. Chr. on the 21st of April, on which day, in (2) honour of Pales, the Goddess of shepherds, the Palilia were celebrated. Afterwards the same day, too, was always considered the birthday (3) of Rome. The city, therefore, comprised, in the beginning, only that mountain. But already before the death of Romulus the Capitoline, and, at the same time, the valley, which is situated between the Palatine and Capitoline, were added to the city. To this valley the name of the Roman Forum was given. Thus the city had already become a great

(13) *a tergo aliquem adoriri*. (14) *cognomen trahere*.

No. 63. (1) *satis cognovisse de* (= „to have a suff. knowl. of“). (2) *in, with Acc.* (3) *dies natalis*.

deal more spacious under Romulus. By Numa Pompilius nothing was added to the city. The third king of the Romans, Tullus Hostilius, connected Mount Coelius, and the fourth, Ancus Marcius, Mount Aventine, with the city. Finally (4) by Servius Tullius, the sixth king, the city was much enlarged by the addition of three hills (5), the Quirinal, the Viminal, and the Esquiline, which are said to have already been cultivated before. At this time, therefore, the whole city embraced seven hills, and this extent (6) it has kept many centuries. This is the reason, why Rome, in our time also, is called, by many writers (7), the city of the seven hills (8), although later, especially under the emperors, it received (9) a far greater extent, and comprised still several other hills. Among (10) these the Vatican is most worthy of mention, of (11) which in another place more will be said.

No. 64.

Chapter II.

The whole city had, in the time of king Tarquin the Proud, the shape of a semicircle (1), nearly in the midst of which Mount Capitoline was situated. Towards the West and North the Tiber enclosed (2) the city; on the other sides (3) were those six hills, which we have named above, distant from the Capitoline at almost equal intervals: towards the North on the Tiber was the Quirinal; next to this was the Viminal, then the Esquiline, the Coelius, the Palatine, and lastly the Aventine, which touched the Tiber towards the South. Romulus had already surrounded the city with a wall.

(4) denique (*after the emphatic word*). (5) *Transl. „by three hills added“*. (6) *amplitudo, ambitus*. (7) *auctor*. (8) *by the Adj. septicollis*. (9) *nancisci, adipisci*. (10) *ex*. (11) *de*.

No. 64. (1) *orbis dimidiatus*. (2) *claudere*. (3) *pars, Abl. without Prep.*

But this seems to have been neither strong, nor high, if indeed (4) Remus was able to leap over (5) it. King Servius Tullius built the first walls (6), which are worthy of this name. They comprised all (7) the seven hills, and had a circuit of nearly 10,000 Roman paces, which equal ten English miles (8). But outside the walls, too, the city was enlarged. In the year 73 A. D. (9) its circuit is said to have been 13,500 paces, as is recorded (10) by ancient writers. Rome received its greatest extension under the emperor Aurelian, who, about the year 270 A. D., surrounded the city with new and strong walls. Aurelian seems to have fortified the city from fear of the barbarians, who already, at that time, often invaded the Roman territory (11). But Rome became, by the new walls, not only much stronger (12), but was also, for a considerable (13) part, enlarged. For these walls of Aurelian embraced, besides those seven hills, also the Mounts Pincius, Vatican, and Janiculum, and together with these the Campus Martius. At that time, therefore, the city seems to have had a circuit of 22 or 23 miles (14). However by some writers it is related (15), that it was much larger, and the matter will remain doubtful.

No. 65.

Chapter III.

The city, founded by Romulus, had three, or, as some relate, four gates. Of these, when the Servian wall was built, but one was left, the porta Carmentalis, and this is, therefore, the oldest gate of Rome. Besides this several others are often mentioned (1)

(4) *si quidem*. (5) *transilire*. (6) *moenia*. (7) *universus*. (8) *milliarium Britannicum*. (9) *A. D. = after the birth of Christ, post Christum natum*. (10) *memoriae prodere, tradere (Perf.)*. (11) *fines*. (12) *munitus*. (13) *magnus, insignis*. (14) *mille passus (= mile)*. (15) *perhibere*.

No. 65. (1) *commemorare, nominare*.

in the writings of the ancients. Pliny says, that the gates, in his time, were 37 in number, besides 7 old gates, which had ceased (2) to be. Of the number of houses and inhabitants, in earlier times, nothing certain is known. Not until (3) the time (*Abl.*) of Theodosius a description of the city was made (4), from which it appears (5), that it had, at that time, 48,382 edifices. Of these 1780 were very large buildings (6), 46,602 common (7) houses. But what the number of inhabitants was, is not mentioned (8) in that description. The greatest number of citizens, who have ever been counted (9) by the censors, is about 300,000; as, however, the women, the boys, and the slaves were not counted, the whole (10) number of the inhabitants of the city seems to have been two or three millions. Across (11) the river Tiber there were several bridges, of which the lowest and oldest, which Ancus Marcius had built (12), was a wooden one; it was called pons Sublicius. A little further up (13) was the senatorial bridge, which the senators were accustomed to use in solemn processions (14). Then followed five others. Outside of the walls, farthest distant (15) from the mouth of the Tiber, was pons Milvius. The streets of the city were altogether destitute of regularity (16). Each street had a name, as, the sacred road, the broad street, the Subura, and others. That famous Appian road, which the censor Appius Claudius had constructed (17) in the year 312 B. Chr., was not in the city itself, but led from the porta Capena to Brundisium. Of public places the most famous were the Plain of Mars, and the Roman

(2) desinere. (3) demum (= „Not until“; see 43, 14. (4) conficere. (5) *Pass. of cognoscere, or intelligere.* (6) domus. (7) vulgaris, communis. (8) tradere. (9) censere. (10) universus. (11) in, with *Abl.* (12) facere. (13) superior, *Gram. § 236.2.* (14) pompa (= „solemn proc.“). (15) longissime remotus. (16) certus ordo. (17) struere.

Forum. In the latter especially the assemblies (18) of the people were held. In the very same place had also been erected that famous columna rostrata, adorned with the beaks of those ships, which Duilius had taken (19) from the Carthaginians in the first naval victory.

No. 66.

Chapter IV.

Rome offered, in the remotest times, a very (1) miserable aspect. The city consisted of wretched (2) huts (3) rather than of houses, which, until the war of Pyrrhus, were covered either with straw or with shingles (4). However already by the kings temples and other public buildings were erected (5), which were an ornament to the city. Among these (6) must be counted especially the Capitol with the temple of Jupiter, which, being built by Tarquin the Proud, has, indeed, often been destroyed by fire (7), but has always been rebuilt (8) with the greatest splendour. The Circus Maximus, where the public games were held (9), the sewers (10), large underground (11) canals, in which the filth (12) was carried (13) out of the city into the Tiber, and the oldest walls, which have been spoken of above, had (*Perf.*) likewise been built by the kings. While (14) thus in the most ancient times already the public edifices were more and more adorned, the private houses of the Romans remained very miserable until the second century B. Chr. Two reasons can be given (15) for this (16). First, the ancient Romans had so great a simplicity of manners, that they easily got along with-

(18) See 37, 15. (19) capere.

No. 66. (1) admodum. (2) vilis. (3) casa, tugurium. (4) scandula, with *Adj. ligneus.* (5) exstruere. (6) *Transl. „in this number“.* (7) incendium. (8) restituere. (9) dare, edere, (10) cloaca. (11) subterraneus. (12) sordes. (13) educere, deducere. (14) quum, *Gram. § 256. I. 3.* (15) afferre. (16) *Transl. „of this thing“.*

out(17) the splendour and beauty of the houses. Secondly, in the first times of the republic, the noble Romans generally did not live(18) in the city, but in their country-houses(19), so that the houses of the city, for the greatest part, were inhabited(20) by citizens of lower rank(21). In the city itself, therefore, only the temples of the Gods, and the other buildings, which were for public use, were erected with great splendour, whilst the single citizens were, for a long time, content with their huts.

No. 67.

Chapter V.

In the last century B. Chr. the Romans were seized(1) with a strong(2) desire(3) of building. But above(4) others, who erected public buildings in honour of the Gods, or for the benefit of the commonwealth, and for the pleasure of the people, Pompey and Caesar are distinguished. By Pompey the first theatre was built of(5) stone (*Plur.*), which afforded seats to 40,000 spectators(6), whereas formerly they had had but a wooden theatre. Caesar, at an immense outlay(7), founded that gorgeous Caesarian Forum, and in it a temple of Venus Genitrix, which, by its splendour, far surpassed all the others. The private houses, too, of the rich were then already built with great extravagance(8). On Mount Coelius the first house is said to have been entirely covered(9) with marble by a certain Mamurra, which example most of the Romans soon followed. How costly many private dwellings were, may be learned from the example of

(17) carere (= „to get along without“). (18) habitare. (19) praedium. (20) tenere; or habitare in, with *Abl.* (21) tenuis (= „of low rank“).

No. 67. (1) capere. (2) ingens. (3) cupiditas. (4) ante. (5) ex. (6) *Transl.* „to 40,000 people to look at (spectare)“. (7) pretium. (8) luxuria, luxus. (9) vestire.

Clodius, who is said to have bought his house for 700,000 Dollars(10). But most of the houses of private people, till the last periods of the republic, were built of wood or brick(11). When Augustus got possession of the supreme power, Rome had, indeed, already been adorned with many and splendid buildings, which, however, belonged(12) either to the state, or some(13) very rich people. By far the greatest part of the private houses were still(14) of the primitive(15) simplicity, constructed of wood or brick. But Augustus, in whose hands alone was all power, deemed it to be his duty(16), to give(17) the whole city a new appearance(18). He easily understood, that for this purpose(19) he needed(20) a man skilled in the art of building. And such a one was not wanting to him; for, at that time, there was at Rome M. Vitruvius Pollio, who in the opinion of all was deemed(21) the most skilled architect(22). Augustus, therefore, employed this man to carry out(23) his plans. Whole districts(24) of wretched houses were pulled down(25), and in their place not only many public edifices, but also a great number of private houses, were built of marble. The city was, in this manner, so much embellished, that Augustus, towards the end of his life, was able to boast, and not unjustly, that(26), though he had found a city of brick(27), he left one of marble(28).

No. 68.

Chapter VI.

The next emperors imitated Augustus in embellishing(1) the city. But Rome received an entirely new

(10) thalerus. (11) later, *Plur.* (12) *Gram.* § 207. 2. (13) singuli. (14) etiamtum. (15) priscus, pristinus. (16) *Gram.* § 215. 2. (17) dare, or induere. (18) species. (19) ad hanc rem, or ad hoc perficiendum. (20) opus est. (21) habere. (22) architectus. (23) exsequi, *Gram.* § 288. 1. (24) vicus. (25) destruere, or demoliri. (26) *Acc. with Inf.* (27) latericius. (28) marmoreus.

No. 68. (1) *Gram.* § 289. 2.

appearance through the emperor Nero. For this emperor, in July of the year 64 A. D., set the city on fire in many places at the same time (2) and rejoiced greatly (3) at the flames, which, for eight days, filled all the citizens with terror. But then he was not ashamed to impute (4) this deed of his as a crime to the Christians, that he might seem justly to exercise (5) the greatest cruelty against them. This was the first persecution of the Christians, from which at Rome few of them escaped; the holy Apostles Peter and Paul were likewise put to death during (6) it. Those who escaped the hands of the tyrant, partly concealed themselves at Rome, partly migrated to other countries, and carried the doctrine of Christ there. But at Rome almost two thirds of the city was destroyed by that vast conflagration. Soon after, however, Nero caused (7) it to be restored with great care and liberality, so that it became far more splendid and magnificent, than it had been before the fire. For this (8) Nero needed much money. But since he himself, through luxury, had squandered (9) the public treasure (10), people in most of the provinces were most cruelly robbed of almost all their property (11). No one was spared, neither rich nor poor. But the streets of the city were made wider, many houses were built of Gabinian stones (12), which were believed to be the best, and adorned with the most beautiful porticos. For himself, too, he built a house of so great splendour, that it was called, by a great many, the golden house of Nero. This house was in fact most worthy of its name. For it was not only most splendidly adorned with gold and precious stones (13), but embraced also ponds (14) and lakes, plains

(2) simul. (3) mirifice, eximie. (4) dare, *Gram.* § 208. 2. (5) uti. (6) in. (7) *Gram.* § 281. 3. Note. (8) *by finis, or better, ad hoc perficiendum.* *Gram.* § 288. 1. (9) perfundere. (10) pecunia (*Plur.*). (11) bonum (*Plur.*). (12) saxum. (13) gemma (= „a pr. stone“). (14) stagnum.

and woods, so that, in extent, it fully (15) equalled a small town. Not only at that time, but for many years afterwards no building of so great splendour was seen at Rome.

No. 69.

Chapter VII.

After Nero the emperors Vespasian and Titus also, but especially Trajan and Hadrian, endeavoured to make the city more beautiful and magnificent. Caesar had already built a Forum, which seemed not so much for its own sake, as for the sake of the splendid houses, by which it was (*Plur.*) surrounded (1), worthy of admiration. Some other emperors had followed him in this pursuit. But by far the most magnificent and splendid Imperial (2) Forum was the Forum Trajanum, which the emperor Trajan caused to be built by (3) Apollodorus of Damascus (4), the most famous architect of that time. In the same Forum was erected the columna Trajani, entirely of marble, 120 feet high, on which the statue of the emperor was placed. The emperor Aelius Hadrianus, who was Trajan's successor (5), built many other edifices as also for himself that famous Mausoleum, i. e. a most splendid tomb, which, because of its immense magnitude, is usually (6) called moles Hadriani. On the foundations of that building, long after, the so-called Castle of S. Angelo (7) was erected. But there still remained (8) such extensive parts of the old building, that Hadrian himself is not unjustly considered the builder of the Castle of S. Angelo. The Aelian bridge, which leads (9) from the city to the moles Hadriani, was likewise built by the same emperor and called after his

(15) prorsus, omnino.

No. 69. (1) cingere, circumdare. (2) imperatorius. (3) per. (4) Damascenus. (5) succedere alicui (= „to be succ. of“). (6) solere. (7) Castellum Angeli. (8) superesse. (9) ducere.

name. Besides the columna Trajani there were, at Rome, still many other magnificent pillars, of which especially one must here be mentioned (10), which the emperor M. Aurelius Antoninus erected. On the columna Trajani to-day the statue of S. Paul, on the pillar of Antoninus the statue of S. Peter is seen (11). Of other pillars the Egyptian Obelisks, which were (*Plupf.*) erected in many places of the city, are most deserving of mention. Already had Augustus transferred the first Obelisk to Rome, and placed it in the Campus Martius. Later on, by the same as well as by other emperors, still more Obelisks were brought from Egypt to Italy and Rome, where they were greatly admired.

No. 70.

Chapter VIII.

The Declining (1) Splendour of Rome and Its Downfall (13).

Soon after the death of M. Aurelius the whole Roman empire, and with it also Rome itself began to decay. Very sad and turbulent times followed, in which the emperors thought (2) only of their own welfare, but entirely neglected (3) the embellishment of the city. It was also a great disadvantage for the city, that (4), by the emperor Constantine the Great, the old city of Byzantium, to which, at that time, the name Constantinople was given, was made the second capital of the empire. Many works of art, which could be moved, were transferred from Rome to Constantinople. The emperors oftener stayed (5) at Constantinople than at Rome. After the death of Theodosius the Great, in the year 395 A. D., the Roman empire was divided into the

(10) *Periphr. Conjug.*, or debere. (11) *conspicere*.

No. 70. (1) *labi*, occidere. (2) *cogitare de* („of“). (3) *omit-tere*. (4) *quod*. (5) *versari*, commorari, degere.

Eastern (6) and Western (7) empire, each of which had (8) its emperor. The Romans hoped, that their emperors would again live at Rome. But Honorius was already tired (9) of Rome, so that he far oftener stayed at Ravenna. In this manner Rome decayed more and more. Moreover (10) the barbarians soon rushed (11) into Italy, filled everything (*Neut. Plur.*) with terror, and spared neither the city nor the inhabitants. From (12) the times of Romulus up to the downfall (13) of the Western empire Rome has been three times conquered by barbarian nations. The first of these were the Gauls, who, under the leadership (14) of Brennus, in the year 390 B. Chr., took possession of the city, and are said to have destroyed a great part of it by fire. But at that time only wretched edifices were burnt, and soon better ones were erected in their place. From that time, for 800 years, the Romans saw no enemy within their walls. But towards the beginning (15) of the fifth century A. D. barbarian nations penetrated into Italy, and brought (16) sufferings (17) on the city, which nobody was able to heal. Alaric, king of the Visigoths, was the first, who marched up (18) to the city with an army and besieged it. But for a long time past (19) the Romans had lost all sense of shame (20) of their cowardice, and, therefore, they promised Alaric a large sum (21) of gold and silver to free themselves from the siege. But as they did not pay (22), what they had promised, Alaric returned two years afterwards, and conquered Rome in the year 410 after Christ.

(6) *orientalis*. (7) *occidentalis* (*though very rare, as likewise orientalis*). (8) *Transl.* „received“ (*accipere*). (9) *taedere* (= „to be tired“). (10) *insuper, praeterea*. (11) *invadere, irrumpere*. (12) *jam inde a*. (13) *interitus, excidium*. (14) *Gram. § 284. 1.* (15) *either sub, with Acc. (Gram. § 164. 13.), or Abl. absol., ineunte fere, etc.* (16) *inferre*. (17) *malum*. (18) *accedere*. (19) *jam pridem* (= „for a long t. past“). (20) *Transl.* „were not ashamed“ (*non pudet*). (21) *vis, pondus*. (22) *solvere*.

No. 71.

Chapter IX.

A time full of terror and cruelty came (1) then upon Rome. The soldiers of Alaric ravaged (2) and sacked (3) the city with fire and sword (4) for three days, and many of its magnificent ornaments perished. After six days Alaric left Rome and died, in the same year, in Lower Italy. But the city suffered far greater damage, when, some years after, it was conquered a third time. This came about (5) through Genseric, king of the Vandals. Following the example of Alaric, he came, in the year 455, from Africa to Italy, and took Rome without difficulty (6). The Vandals sacked the city for 14 days with the greatest cruelty (7) and ferocity (8). Temples and houses were burnt, works of art either destroyed (9) or carried away (10), and all this was accomplished (11) with so great barbarity (12), that Vandalism is still in our days the name for the most frightful (13) devastation (14). When the Vandals had plundered (15) everything, they left Rome and returned to Africa. Genseric led with him the emperess (16) Eudoxia and her two daughters, one of whom married Hunneric, Genseric's son. Not long after, in the year 476 after Christ, the Western empire was dissolved by Odoacer, leader of the Heruli. The city, which had formerly been the terror of nations, had already been weakened to such a degree, that it voluntarily (17) surrendered to the enemy. From this time the sovereignty of Rome was oftener in the hands of (18) the barbarians, than of the citizens. The city

No. 71. (1) opprimere, occupare (= „to come upon“). (2) vastare. (3) diripere. (4) igni ferroque, *but more commonly*, ferro ignique, or ferro atque igni. (5) fieri. (6) sine (ullo) labore, nullo negotio. (7) saevitia. (8) feritas, ferocia. (9) diruere. (10) abripere. (11) peragere. (12) inhumanitas. (13) immanis. (14) vastatio. (15) vacuum facere, vacuefacere. (16) imperatrix. (17) sua sponte. (18) penes.

was altogether destitute of a defender. It lay open (19) to every enemy, and it was easy to take possession of it. Therefore it was some times taken and ravaged by hostile armies in the following centuries, whereby it was more and more stripped of its old splendour and most magnificent ornaments. Later on there were in the city itself vast and deserted districts, devoid (20) of men and houses, filled with ruins. That famous Forum Romanum had been changed into a field, in which herds of cows pastured. But nevertheless so many and so great monuments of ancient art still (21) remain, that the former greatness of the city can be recognized from them.

No. 72.

On the Love of Enemies (1).

The sublime and noble virtue, whose name is „Love of enemies“, is only known among Christians; to those who are not Christians, it is and always was unknown, and though there seem to be some examples of it among them, still those examples have only the appearance of virtue. Cyrus wished to live so long, that he might be able to outdo his benefactors (2) by benefits, his offenders (2) by punishments. We read in Plato, that most of the Greeks believed it, indeed, a virtue, to bestow benefits on friends as well as to take revenge upon enemies. But the heroes and kings of the Greeks also have the same opinion; nay, Minerva herself says, that it is sweet to laugh at an enemy. Dionysius of Syracuse said to Plato, that not only the deeds of enemies, but also their intentions ought to be hated and punished.

(19) patere (= „to lie open“). (20) inanis, vacuum. (21) hodie, hodie etiam, etiam nunc.

No. 72. (1) inimicus = „a personal foe“; hostis = „a public enemy“, „an e. of the state“. (2) Transl. by clauses with „those who“ etc.

Still worse is, what Aristotle teaches in the first book of his Rhetoric, where, enumerating what (3) is beautiful and honest, he deems it also good and right, not to be reconciled to one's enemies, but rather to revenge oneself on them. „For it is just, says he, to return what one has received, and it is the duty of a man of character (4), not to yield, nor allow himself to appear as the weaker“. Cicero considers (5) it the first precept of justice, to harm nobody, unless one be stimulated to it by offences. Of Scipio Africanus it is related, that he thought it an honour to himself to be surpassed by no one, whether he had done him good or evil. Nay, it seems that this was considered to be so important, that it was inscribed on his tomb, on which there was the following: „Here lies he whom neither a fellow-citizen nor an enemy was able to repay (6) for his deeds.“ It is said, that to revenge oneself is agreeable to (7) nature. But we say, that revenge is agreeable to (7) the corrupted (8) nature of man. Yet many are found even among the Greeks and Romans, who controlled their anger, pardoned their enemies, and did them good. To set forth only a few examples, Lycurgus had one eye knocked out (9) by one (10) of his fellow-citizens. The people seized the young malefactor, and delivered him up to Lycurgus, to be punished by him in whatsoever manner he wished. But he kept him for some time in his house, instructed him in the institutions of the forefathers and the discipline of the state (11), and made him a good man. Then he conducted him to the place, where the people used to assemble (12) and said

(3) „*what*“ = *that which* (Plur.). (4) *vir constans*. (5) *iudicare*. (6) *gratiam alicui referre pro*. (7) *secundum*. (8) *corruptus ac depravatus*. (9) *Transl. either „L. was deprived of“ (privare), or „to L. one eye was k. out“ (elidere, excutere)*. (10) *quidam*. (11) *alicquem instituere atque erudire ad majorum instituta atque civitatis disciplinam*. (12) *congregari in locum*.

to the astonished multitude: „This man I received from you as a youth of great insolence, I return him to you as a man of great gentleness and a citizen of many virtues.“

No. 73.

Chapter II.

The Macedonian kings, too, knew how (1) to moderate themselves and to control their mind and words. When, one day, Alexander, Philip's son, heard that he was reviled (2) by one of his soldiers, he being called upon to revenge himself said: „It is beautiful to forget the injuries inflicted on us by others.“ Among the Romans we find also many who sometimes did not suffer themselves to be overcome (3) by the desire of revenge. To pass over other examples which are most worthy of mention, Cicero defended Gabinius, who had been accused of extortions, with the greatest energy, though that man, when Consul, had expelled him from the city. The meekness and gentleness of Caesar are justly praised. When he had crossed the Rubico, Labienus, his most confidential Legate, deserted him at the most momentous time, and went over to Pompey; but Caesar sent (4) him all his baggage (5), and spared all his rich and productive estates. In the battle at Pharsalus Caesar said (6) to his soldiers: „Spare the citizens“. After the battle he generously (7) pardoned those, who survived, and granted them freedom and property. All the letters of Pompey, that had fallen into his hands, he burnt, without reading (8) them, that they might not be a cause of suspicion and revenge to him. It was

No. 73. (1) *Infin.* (2) *maledicere*, *Gram. § 204. 1.* Also *conviciis alicquem insectari*, *lacerare alicquem verborum contumeliis*. (3) *vinci* (= „to suffer oneself to be overcome“). (4) *submittere alicui aliquid*. (5) *sarcina* (Plur.). (6) *inquit*, *Gram. § 148. Note*. (7) *clementer*. (8) *Part. Perf.* („not having been read“).

Caesar's greatest praise, that Cicero was able to say of him, that he was wont to forget nothing (9) except injuries.

We find, then, many examples of moderation among the Greeks and Romans worthy of imitation. But they checked their anger and pardoned the enemy rather from prudence, or on account of advantages and glory, or from the love of their country, not from the love of God, not because they acknowledged themselves in need of pardon (10), not because they had a high esteem of every man as a child of the heavenly father. Higher and nobler must the love of enemies be considered among the Jews. They were commanded by God himself, to consider all men as brethren rather than as strangers. Therefore all foreigners, who lived in Judaea, enjoyed the same rights, had the same laws as the natives. But highest of all stands the love of men and especially of enemies among Christians. How many have there been at all times, who imitating the example of Christ, who besought his heavenly father to forgive those who had nailed him to the cross (11), have pardoned their enemies, prayed for their welfare, and often made most intimate friends of (*ex*) their former most bitter adversaries.

(9) nulla res. (10) venia, or veniae indigere (= „to be in need of p.“). (11) See 39, 18.

SECTION VII.

Use of Adjectives and Pronouns, together with Numerals.

(Grammar § 236—238, and § 55—61.)

No. 74.

King Darius and the Philosopher Democritus.

Darius, the renowned king of the Persians, had loved truly (1) his wife during her life-time, and mourned (2) her so much after her death, that he seemed to give himself up entirely to grief. When the wise Democritus of Abdera came to Persia and saw the sorrowing Darius, he addressed him in the following manner: „With regret I see you sad, o king. If you give (3) me all that is necessary, I shall call the dead back into life and restore her to you.“ Darius gladly accepted this condition and recommended the philosopher to spare no expense (*Plur.*) and to fulfil (4) the promise (*Plur.*). After the wise man had spent some days assiduously in his task (5), the king at length asked him, whether anything (6), which he needed for his work, was still wanting to him. Whereupon the philosopher, hesitating a little, answered: „All things are, indeed, abundantly at hand (7); one thing only is wanting; you alone, the king of all Asia, will perhaps be able to obtain that one thing, and thus yourself call back to life the dead queen. This consists in inscribing on the tomb of the dead the names of three men, to whom nothing evil has ever happened in life. Since the king of the Persians is able to do all things, this will also be easy to him.“ Darius was startled (8). He believed

No. 74. (1) verissime. (2) lugere. (3) suppeditare (*II. Fut.*). (4) praestare, solvere. (5) negotium. (6) num quid. (7) suppetere (= „to be ab. at hand“). (8) perturbari, obstupescere.

that in all Asia not even one could be found, who, during his whole life, had been free from all pain. Then Democritus said smiling — for this was his custom —: „And you, most foolish of all mortals, you believe to be allowed to mourn immoderately, as if a calamity (9) had befallen you alone?“ Darius understood that what Democritus had said, was true; and from this time he deemed it the duty of a wise man to endeavour (10) to bear nothing reluctantly, that might be inflicted upon him either by nature or by God himself. But he rewarded (11) Democritus with the greatest honours and considered him the wisest among men.

No. 75.

Something about the Military System (1) of the Romans.

The Romans were, from the very (2) origin of their state, a very warlike people. Each citizen had to bear arms (3) from the 17th until the 46th year of his age, when the welfare of the country required it, and in the beginning no one could discharge any public office, who had not served in ten campaigns (4). Horsemen were accustomed to serve in ten, footsoldiers in twenty campaigns each. In the best times of the commonwealth slaves and freedmen (5) were not admitted to military service (6). As long as the commonwealth existed, the Romans were engaged (7) in almost continual wars, first, about 500 years, with the nations of Italy, then, nearly 200 years, before they brought under their dominion (8) those many

(9) malum, calamitas (*the indefinite Art. „a“ by aliquid*).
(10) eniti ut. (11) ornare.

No. 75. (1) res. (2) primus, or ipse. (3) *Transl. „had (debere) to be in arms“*. (4) decem stipendia merere (= „to serve in ten c.“). (5) libertus, libertinus. (6) militia (= „mil. service“). (7) implicare aliqua re. (8) sub suam potestatem redigere, suae dicionis facere.

countries, of which the Roman empire afterwards consisted. In the early times of the republic four legions were levied (9) every year (10), which formed two consular armies; for two legions were given to each of the two consuls. But not seldom still more legions were levied; it is said, that in the Punic war there were twenty or more. The consuls themselves directed the levy (11); the citizens gave their names on the appointed (12) day, and were inscribed in the registers (13). When the levy was finished (14), the soldiers took the oath (15). After the soldiers had bound themselves (16) by oath, they were divided into legions. The number of soldiers of a legion was different at different times. At the end of the second Punic war there were 4200 men (17), later there were usually (18) 6000. They were all footsoldiers. The single legions were divided into ten cohorts, the cohorts into three maniples each, the maniples into two centuries each. A legion, therefore, consisted of 60 centuries; and when these, according to their name, had also in reality 100 soldiers each, the whole legion contained 6000 men. But in the more ancient times this number was more correspondent (19) to the name, than to the reality; for it was often less. To each legion was added a body (20) of horsemen, the so-called regular (21) cavalry, which consisted of 300 horsemen. But this body was divided into ten squadrons (22), a squadron into three decuriae.

(9) conscribere. (10) quotannis. (11) delectum habere. (12) dicere. (13) in tabulas referre. (14) *Ablat. absol.* (15) sacramentum dicere. (16) obligari (= „to bind oneself“). (17) caput. (18) *by solere*. (19) conveniens. (20) ala. (21) justus. (22) turma.

No. 76.

Chapter II.

With each legion of Roman soldiers an almost equal number of allies was usually (1) combined, who were divided in the same manner as the legion. The allies had, like (2) the cavalry, their place on both sides (3) of the army; and for that reason these troops were called by the same name as the cavalry, wings (4) of the allies. A whole consular army of two legions, therefore, generally consisted of 20,000 or 24,000 men. There were three orders of heavy-armed footsoldiers (5), hastati, principes and triarii. The hastati received their name from the spears, which they were, at first, accustomed to use; which custom, since it seemed to be more troublesome than useful, was afterwards abandoned (6). They formed (*esse*) the first line (7) and consisted of young men, who were in the very (8) bloom of their youth. They were followed, in the second line, by the principes, men of maturer (9) age, whose name arose from the circumstance (10), that (11) in the most ancient times they seem to have stood in the first line. The triarii, soldiers of tried bravery and well skilled in warfare, occupied (12) the third line. They were also called pilani, from the pilum, which, in the beginning, they had used. First of all, therefore, the hastati began (13) the battle. If they were unable to beat (14) the enemy, they retired and were received (15), by the principes, into the openings (16) of their ranks. Then the fight was begun by the principes, and the hastati followed. If, however, the principes fought less luckily,

No. 76. (1) *See 75, 18.* (2) *ut.* (3) *pars.* (4) *ala.* (5) *gravis armaturae pedites.* (6) *abolere.* (7) *acies.* (8) *ipse.* (9) *robustus.* (10) *ex eo (= „from that circ.“).* (11) *quod.* (12) *obtinere.* (13) *inire.* (14) *profligare.* (15) *excipere.* (16) *intervallum.*

they themselves, with the hastati, withdrew in a similar manner, to be received into the openings of the triarii. Hence the proverb originated: „The affair has come (17) to the triarii“, i. e. the affair is in the greatest danger (18).

No. 77.

Chapter III.

The above mentioned heavy-armed troops formed the old legion. To these, later on, a fourth order was still added, which, on account of its swiftness, had the name of velites. The velites were without baggage (1), and used a light armament. They were first introduced (2) in the second Punic war. They were distributed neither in cohorts nor in maniples, nor had they a certain place assigned (3) them; but they fought dispersed, the one in this, the other in another place, when and where it was necessary. With them were the archers (4) and slingers (5). The archers were taken by the Romans, according to their usual prudence (6), chiefly from Crete, the slingers from the Balearic islands; for those were both considered the best of their kind. It is said that amongst the number of the velites there were also other troops, who had the name of accensi. These stayed with the army in order to take (7) the places of the legionary soldiers, who had fallen. Often (8), especially under the emperors, the soldiers were named after (9) the number of the legion, to which they belonged (10), so that the soldiers of the first legion were called *primani*, those of the second *secundani*, those of the third *tertiani*. In the same way were styled the *tertiani*.

(17) *redire.* (18) *discrimen.*

No. 77. (1) *sarcinae, impedimenta; also by expeditus.* (2) *instituire.* (3) *attribuere.* (4) *sagittarius.* (5) *funditor.* (6) *Gram. § 238. 2. c.* (7) *succedere in, with Acc.* (8) *non raro.* (9) *ex.* (10) *esse, with Gen., or with in and Abl.*

decimani, the duodevicesimani, the vicesimani. — The Roman soldiers used their arms with the same facility as their limbs. The velites, however, had, for attacking (11), bows, slings (12), and seven javelins (13) each; besides a short sword, by which they attacked with the edge and point (14). A helmet, made of leather (15), guarded the head, and a round light shield (16), which was made of wood and covered (17) with leather, the rest of the body. The heavy-armed soldiers had, for attacking, only a sword and two long spears, from which the hastati were named; but the triarii used, in the beginning, a shorter and heavier spear, which was called pilum. This was afterwards changed, and the pilum was given to the hastati and principes, but the hasta to the triarii; nevertheless the soldiers of the first line were called by the same name as before, hastati, and the triarii, pilani. All of them had an oblong shield (18), made of wood and covered with an ox-hide (19); in the midst of the shield an iron boss (20) projected (21). Sometimes they also used a round shield (22), which was a little smaller. Moreover, the heavy-armed soldiers were covered with a cuirass (23) and generally also with greaves (24). Hardly any but (25) the common (26) soldiers used boots (27).

No. 78.

Chapter IV.

In the earliest times of the Roman republic the chief command (1) over the army was with the consul. When afterwards armies were required in many and that, indeed, remote places, praetors and proconsuls and

(11) petere. (12) funda. (13) jaculum. (14) caesim et punctim, caesim punctimque, *Gram. § 159. 2.* (15) corium. (16) parma (= „a r. l. sh.“). (23) lorica. (24) ocrea. (25) by fere and solus („almost only“). (26) gregarius. (27) caliga.

No. 78. (1) summum imperium.

propraetors were also invested (2) with the chief command. To the chief-commander, however, the senate gave either one or more legates, who under his guidance (3) commanded the whole army or a part of it. Under the legate or, if a legate had not been appointed, under the consul were the military tribunes, six in each legion, who commanded about 1000 men in battle; wherefore the Greeks called a tribune *χιλίαρχος*. The leaders of the centuries were called centurions, and as each manipule had two centuries, one of the centurions was called the first, the other the second. The centurion of the first century of the first manipule of the triarii, held the first rank (4) among them, wherefore he was called primipilus, or the first centurion, and to him the eagle, the principal ensign (5) of the legion was intrusted. The commander of the cavalry, which was with a legion, was named praefectus alae. The single turmae had three decurions each, i. e. leaders (6) of ten horse each. A so-called magister equitum was but rarely nominated (7), and only by the dictator. In time of peace the Roman citizens wore the toga, but in war both the soldiers and their leaders used the military cloak (8). Hence people said „saga sumere“ instead of „to go to war“, and „redire ad togas“ instead of „to return to peace“. When a war broke out in Italy, which was called tumultus, all the citizens put on the military cloak, and people then said, that the community (9) were in military cloaks. The nobler leaders, and especially the commander-in-chief, had usually a purple cloak (10), the so-called paludamentum; but the commander-in-chief, or the consul in particular was distinguished by his lictors, who accompanied him also in war. The military tribunes, as they

(2) by praeesse, also gerere, fungi. (3) auspicium, *Abl. Plur.* (4) locus. (5) signum. (6) ductor. (7) dicere. (8) sagum. (9) civitas. (10) chlamys (= „a p. cl.“).

mostly belonged(11) to the equestrian order(12), the badge of which was a gold ring, sometimes used the gold ring also(13) as (*ut*) a sign of their rank. The centurion's badge, however, was a vine; therefore it was also said „he has been presented with the vine“ in the same sense as „he has been appointed centurion“. The cavalry mostly wore light garments in order to mount the horses the more easily; for stirrups(14) were entirely unknown to the ancient Greeks and Romans. To manage their horses they used reins and spurs.

No. 79.

Chapter V.

Even on their greatest marches the Romans let almost no night pass by(1), in which they did not pitch(2) a camp and fortify it by a rampart and ditch. In order to bring this about(3), the soldiers carried on the march itself all the utensils, and besides three or four stakes(4) each. If the army stayed longer at the same place, the camp was called a stationary(5) camp, and that according to the season of the year either a summer-, or a winter-camp(6). In the most ancient times an augur, afterwards a surveyor(7) was sent in advance, to(8) select(9) a suitable place and to measure out(10) a camp. The shape of the camp was mostly a square. It was surrounded by a rampart, which was strengthened by posts(11) or stakes, set firmly in the ground(12), and by a ditch. First the place for (*Dat.*) the praetorium, which was the tent(13) of the general, was

(11) esse, *Gram.* § 207. 2. (12) ordo equester. (13) *by et ipse.* (14) fulcrum (*ad ascendendum*).

No. 79. (1) praetermittere. (2) ponere, *Subjunct.* (3) ad id efficiendum. (4) vallus. (5) stativus. (6) *by* aestivus and hibernus. (7) metator. (8) qui, *with Subj.* (9) capere, also eligere. (10) metari. (11) sudes. (12) immittere, adigere (= „to set f. in the gr.“). (13) tabernaculum.

chosen; before which the altars, the ensigns(14), and the tribunal(15) of the general were placed. Next to it were the tents of the legates or the forum, and of the quaestor or the quaestorium; and in the same manner a certain place was assigned both to the tribunes and all the rest of the soldiers, which they always kept, so that each one was able most easily to find his own at any time. The camp was divided into the upper and the lower part, by a straight and broad road, the so-called *via principalis*. In the upper part there was the tent of the general, the forum, the quaestorium, the tents of the tribunes and of the commander(16) of the allies, with those soldiers who seemed necessary for their protection(17). The greatest part of the soldiers together with the centurions and decurions occupied the lower part of the camp. This was again divided into two parts by the so-called praetorian(18) road. The camp had generally four gates, one of which was opposite(19) the general's tent, and was called the praetorian gate, from which the legions used to march out against the enemy; over against(20) this was the *porta decumana*, averted(21) from the enemy. Those two gates, which enclosed the camp on both sides of the *principia* or *via principalis*, were called *porta principalis dextra* and *porta principalis sinistra*. The tents(22) of the soldiers were covered with hides(23), wherefore it was said „to be under the hides“ for „to be in the camp“. When the general wished to break up(24), he gave the signal for packing up(25), at which the soldiers struck the tents(26). At the second signal the baggage was put on the beasts of burden(27); at the third each one had to occupy(28)

(14) signum. (15) tribunal. (16) praefectus. (17) praesidium. (18) praetorius. (19) exadversus, *with Acc.* (20) contrarius, adversus. (21) aversus. (22) tentorium. (23) pellis. (24) castra movere. (25) signum vasa colligendi. (26) tabernacula detendere. (27) jumentum. (28) tenere.

his place, and the army marched off in a definite order(29), which was always the same.

No. 80.

Daring (1) Courage of the Young Caesar.

Already from his earliest youth Cajus Julius Caesar gave different proofs (2) of a great and daring soul. The dictator Sulla had ordered (3) him to repudiate his wife Cornelia, the daughter of Cinna; but Caesar, at that time about twenty years old, openly refused (4) to obey (5) his command. Thereupon the wrath of Sulla was roused (6) to such a degree, that he determined to proscribe Caesar. The latter, owing to the determination (7) of his mind, was by no means (8) frightened by this; yet he did not disregard the danger, which as he saw threatened (9) him, but left Rome and Italy and went to Nicomedes, king of Bithynia, with whom he was on terms of (10) friendship. In the mean time his friends interceded (11) for him at Rome, and begged of Sulla, that he would pardon (12) Caesar. The dictator, however, having only been overcome by many entreaties, granted (13) them what they asked for, using the following remarkable words: „You may have him for yourselves; but know, that there are many Mariuses hidden (14) in this Caesar“. How truly Sulla had judged of Caesar and his spirit, was afterwards perceived. After Sulla's death Caesar returned to Rome; from thence he travelled soon to Rhodes in order to study (15) rhetoric with Molo, the most renowned rhetorician of his age. On this

(29) agmen.

No. 80. (1) fortis. (2) documentum. (3) imperare ut. (4) by negare. (5) obtemperare, obsequi. (6) exardescere. (7) constantia, see *Gram.* § 238. 2. c. (8) nihil, minime. (9) imminere, impendere. (10) by esse, see *Gram.* § 207. (11) deprecari. (12) condonare, liberare. (13) dare. (14) latere, occultum esse. (15) operam dare.

journey he was captured by pirates, who then rendered all the seas and coasts insecure (16). Caesar bade them say, for what price they would release (17) him. They demanded twenty talents. Caesar replied laughing, that they judged of him meanly, since they demanded from him so small a ransom (18), and he promised to give them fifty talents. Whilst (19) the messengers and friends of Caesar collected (20) that money in different towns, he himself behaved towards the pirates in such a way, as if (21) he himself was their master, and they were subjected to him. He often read (22) to them his poems and speeches, and if they did not praise them enough, he threatened (23) them one day to crucify (24) all of them. The robbers laughed and when the promised ransom had arrived, they set him ashore near Miletus. But no sooner had he been dismissed by them than (25) he collected some ships, surprised (26) and defeated the pirates, and led many of them as captives to Pergamus. There he crucified all of them, as he had threatened them before in jest (27).

No. 81.

The Taking of Ninive.

Ninive, that most famous city of Assyria, was situated on the eastern bank of the Tigris, and had a circuit (1) of 480 stadia, being, indeed (2), in length 150, in breadth 90 stadia, so that one could go around the city in 24 hours. Its walls were not only 100 feet high, fortified with 1500 towers, each 200 feet high, but also so broad, that they afforded room for three waggons. In recent

(16) infestus. (17) dimittere, *Periphr. Conjug.* (18) redemptionis pretium. (19) dum, *with Pres.* (20) cogere. (21) quasi. (22) recitare. (23) minari, minitari. (24) See 39, 18. (25) *Gram.* § 256. II. 3. (26) adoriri, invadere. (27) per jocum.

No. 81. (1) circuitu patere („of“, *Genit.*). (2) *Gram.* § 238. 1.

times the spot, where the ruins (3) of Ninive are seen, has been searched, and it was found, that there was only a large castle, where the whole city had been hitherto believed to have stood (4). Strabo maintains, that Ninive was still larger than Babylon. According to the greatness of the city Jonas would have certainly been obliged to wander about (5) it three days to exhort (6) the inhabitants to amend their lives (7), as Holy Scripture points out. But already on the first day, when the prophet had wandered nearly through the third part only (8), they repented of their debaucheries (9). There were in the city, as we read in the book of Jonas, 120,000 people, who were not yet able to distinguish the right hand from the left, i. e. boys and girls, who were not yet three years old. According (10) to this number of children, the city had about 2,000,000 inhabitants. The above mentioned (11) castle was built on an elevation of 40 feet (12), which had been constructed (13) of brick (*Plur.*). The walls of the royal palace were overlaid with marble (14), which images, figures, and manifold works of sculpture (15) adorned. The four fronts of this magnificent building had six entrances (16) each, adorned with bulls, which had two wings and one human head each; before the main (17) entrance moreover were the figures of two colossal (18) men, choking two lions with their arms. All these figures which have been mentioned, are not statues, but carved in stone (19) and high-relief (20), and they are

(3) parietinae. (4) „to stand“ = positum esse. (5) circumire aliquid. (6) cohortari. (7) ad bonam frugem se recipere, ad virtutem, or ad veri dei cultum redire. (8) solus. (9) flagitium. (10) pro. (11) *Gram. § 238. 2. b.* (12) *Transl. „in a place 40 f. high“.* (13) excitare ex. (14) parietes crustis marmoris operire. (15) by sculptor. (16) introitus. (17) primarius. (18) vastus. (19) e saxo sculptus. (20) by the *Adj.* caelatus, or ectypus. Also eminentibus figuris.

not only of great beauty, but also so well preserved (21), as if they had just come (22) from the workshop of the artist. In other places battles, conquests, huntings, banquets are represented (23). There it can be seen (24), how a city, situated on an island, is besieged, how the sea is covered (25) with ships, how people bring together timber to construct a rampart (26), how fishes, winged sea-horses, and other animals are in the water.

No. 82.

Chapter II.

Now this rich and magnificent Ninive (1) was taken and destroyed by the kings of Babylon and Media about the year 604 B. Chr. Those writers, who, following Ctesias (2), relate, that Ninive had been destroyed about the year 820, and that the Medes and Babylonians had, at that time, fallen off from the Assyrians, are mistaken (3). For all this is against Herodotus, Josephus Flavius, and Holy Scripture. Isaias, who prophesied from about the year 780 to 710 B. Chr., threatens Assyria, which, up to that time, had devastated, but was not itself devastated, had plundered, but was not itself plundered, that it likewise (4) would be laid waste and plundered. Who does not know the mighty Assyrian king Phul, who made war (5) upon Syria and the kingdom of Israel about the year 773 B. Chr., and was, by the king of the latter country, prevailed upon by money to return? To whom are his brave and powerful successors unknown? It is by far the most probable opinion, that shortly after the assassination of Senacherib by his sons, those two

(21) integer (= „well pres.“). (22) asportari. (23) effingere. (24) conspicere. The clauses with „how“ by *Acc. with Inf.* (25) consternere. (26) aggerem apparare, exstruere, instruere, facere, jacere.

No. 82. (1) *Gram. § 237. 1.* (2) auctore Ctesia usi. (3) falli. (4) et ipse. (5) bellare („upon“, adversus, or cum).

nations gained their independence, about the year 712 B. Chr. That Ninive would be destroyed, Nahum had foretold 115 years, and Zephaniah, too, some time before. Assarhaddon had, without doubt, also the name of Sardanapalus, as the last king of Assyria had also that name; hence what has been related of the last king, has been ascribed (6) to the former king of the same name. Hellanikos and Kallisthenes bear witness, that there have been two Assyrian kings, who were called Sardanapalus, the one active and brave, the other effeminate. Diodorus says, the king of Assyria had trusted in an old oracle, that Ninive would not be taken, unless the Tigris would arise (7) as its enemy. Then the Tigris had overflowed (8), had destroyed (9) part of the walls of the length of 20 stadia, and thus the city had been taken. Nahum, too, seems to say, that the city will be taken by the help of water. Some, indeed, maintain, that it had been situated in so high (10) a place, that the river was not able to reach it; but who can prove, that, what usually cannot happen, cannot come about by particular circumstances (11)? Nahum and likewise (12) Zephaniah prophesied, that the desolate city would not be built up again. And Ninive has been desolate and abandoned for more than (13) 2450 years, up to the present day.

(6) transferre in (*Acc.*). (7) exsistere. (8) redundare. (9) evertere. (10) editus. (11) res. (12) See 4. (13) *Gram.* § 227. 2.

SECTION VIII.

Use of the Tenses.

(Grammar § 239—246.)

No. 83.

Secession (1) of the Plebs to the Sacred Mount.

After Tarquin had been expelled from Rome, the Romans, for several years, waged continual wars with the neighbouring nations. By this the plebejans incurred (2) great debts (3), and as they were not able to pay (4), they were most cruelly vexed by the patricians. For a long time these vexations had irritated the minds of the plebejans. Therefore they several times refused (5) military service. But then the patricians either chose a dictator to inspire the people with fear, or they promised remedies for their sufferings. Thus they had often suppressed greater tumults by cunning fraud. Once, however, the people returned again from a war and, with great desire, expected the promised relief (6) from their debts. But the patricians endeavoured again to elude them and at once to lead them out to another war. By this fraud, however, the plebejans were quite exasperated (7). Armed, as they were, they left Rome, and, under the leadership (8) of Sicinius, withdrew to the Sacred Mount, which was about 3000 paces distant from the city. There they fortified a camp, and held out (9) for some days, neither being provoked (10) nor provoking. The emigration of the people had caused (11) great anxiety (12) at Rome. The remaining people feared the violence of the fathers, these the emigration of the

No. 83. (1) secessio. (2) incidere in. (3) aes alienum. (4) *Gram.* § 287. 3. *end.* (5) detrectare. (6) levatio, „from“, *Genit.* (7) exacerbare. (8) *Gram.* § 284. 1. (9) tenere se. (10) lacerare. (11) excitare. (12) pavor.

whole people or a foreign war. Therefore the senate was called together to determine (13), what was to be done. In the beginning the opinions (14) of the senators disagreed (15). Finally, however, it pleased to send deputies to the people, who should persuade them to return to the city. The leaders of this embassy were three popular men, Titus Lartius, Marcus Valerius, and Menenius Agrippa. As spokesman (16) they chose Agrippa, a man of great eloquence, who also for that reason was the most pleasing to the people, because he himself was descended (17) from the plebeians. When, therefore, the deputies had come to the Sacred Mount, Agrippa was at once admitted (18) into the camp. He easily induced the people readily to listen to him. Then it is said, that he told them that celebrated fable, which appeased (19) their minds, and induced (20) them to return to the city under certain conditions (21).

No. 84.

Chapter II.

„The members of the body, said he, once plotted (1) against the stomach (2). For they believed, that it alone quietly enjoyed the pleasures, which they themselves prepared for it by their labour. For that reason they refused (3) their services (4). The hands were not willing to bring food to the mouth, nor the mouth to receive it, nor the teeth to masticate (5) it. By this anger, whilst (6) they wished to tame the stomach by hunger, the members themselves were, at the same time, reduced (= came) to extreme emaciation (7). From this it became evident (8) to them, that the service of the stomach, too,

(13) consilium capere. (14) sententia. (15) discrepare. (16) orator. (17) oriundum esse, *Gram.* § 220. 3. (18) intromittere. (19) placare. (20) perducere. (21) *Gram.* § 224. 1.

No. 84. (1) conjurare. (2) venter. (3) denegare. (4) ministerium. (5) conficere. (6) dum. (7) tabes. (8) apparere.

was by no means a small one, and that it fed just as much as (9) it was fed. For they understood, that the stomach prepared, from the digested food, the blood and humours and diffused them through all the parts of the body, by which strength (10) and vigour was imparted to all the members of the body. Therefore the members desisted from their plan and were reconciled (11) to the stomach. After Agrippa had narrated this, he compared that dissension of the parts of the body to the civil discord (12). „Senate and people, said he, constitute one body, which cannot exist, except (13) by the concord of its parts. By his speech Agrippa moved the minds of the people, and conditions of peace were begun (14) to be negotiated. The deputies promised the people a relief from the debts, so at least it has been stated by some writers. But Sicinius advised the people, not rashly and too hastily (15) to return to the city. For if they had nobody to care for their interests (16), it could (17), he said, easily happen, that they would be deceived by the patricians again. In this manner he convinced the people, that from among the people itself an inviolable (18) magistrate must be chosen, who should defend the rights of the people against the patricians. This pleased the people and was also, as the necessity was urgent (19), approved of by the patricians. Thus the first tribunes of the people were elected, and the right of rendering assistance (20) against the consuls granted them. No one of the fathers was allowed to take (21) this office. But first two tribunes were elected,

(9) *Gram.* § 175. Note 8. (10) robur. (11) in gratiam redire cum aliquo, reconciliari alicui. (12) seditio. (13) nisi. (14) *Gram.* § 146. Note. (15) temere et nimis festinanter. (16) causam aliqujus suscipere, sustinere. (17) *Acc. with Inf.* (18) sacrosanctus. (19) necessitate urgente. (20) auxilii latio (= „the right of r. ass.“). (21) capere.

who chose three colleagues, amongst them also Sicinius. Only then the people returned to Rome.

No. 85.

Alexander the Great and the Gordian Knot (1).

After Alexander the Great had defeated (2) the Persians on the banks of the Granikus, he quickly collected his troops to pursue the enemy with all his might (3). Whilst the army was marching through Phrygia, which had more villages (4) than towns, he took, without resistance (5), all the important (6) places of that country within a short time, and approached Gordium, which city is said to have been founded by Gordius, the father of Midas. As soon as he had taken this city, he entered the temple of Juppiter, in which the chariot (7) of Gordius was preserved, the yoke of which was fastened (8) by several knots twisted together (9). Whilst he was in the temple, he was informed, that an oracle had foretold, that he who should untie (10) these knots, should take possession of the whole of Asia. As soon as Alexander had heard this, he demanded, that the chariot might be shown to him. After the king, surrounded by a multitude of Phrygians and many noble Macedonians, had approached the chariot, those who accompanied him, were anxious to see (11), what the king might do. Alexander tried in vain to untie the knots. After he had struggled (12) for a long time, he said: „It matters nothing, in what manner the knots are loosened“. And as soon as he had thus spoken, he cut (13), with his sword, all the thongs (14), of which

No. 85. (1) nodus. (2) devincere, fundere atque fugare. (3) totis viribus. (4) vicus. (5) nullo resistente. (6) *by* opulentus. (7) plaustrum, vehiculum. (8) adstringere. (9) in semet ipsos implicati nodi. (10) solvere. (11) suspensis animis expectare. (12) luctari. (13) discindere, rumpere, diffindere. (14) lorum.

the knots consisted, and in this way partly (15) ridiculed (16), partly fulfilled the prophecy (17) of the oracle. The rumour of this thing soon spread (18) throughout the whole of Asia, and many nations voluntarily submitted to the sovereignty (19) of Alexander, others he easily subdued, so that five or six years after this had been done, he had conquered the whole of Asia as far as (20) the river Indus. India he did not conquer, though he crossed the Indus, but after he had entered the country, he divided his army, part of which returned by sea to the Euphrates and Tigris, part by land. In the year 324 B. Chr. he arrived at Susa, and died at Babylon in the year 323, thirteen years after he had become king and eleven years after he had first invaded Asia.

No. 86.

M. Antonius Muretus to Francis Venierius (1).

You do well to (2) exercise yourself daily in writing Latin and to use (3) every effort therein to attain to some perfection (4). For I do not doubt, that the rest of your life as well as this your exertion is directed to that, to which it must be directed, i. e. to propagating the glory of Christ and defending, with all your power (5), His Church against the insults (6) of wicked men. But what has deterred (7) you, as yet, from writing to me, indeed, I cannot understand (8). For on the one hand (9) I have no such authority, that any one must fear my judgment, on the other, if I had it, yet

(15) „partly — partly“, vel — vel. (16) eludere. (17) sors. (18) manare, divulgari. (19) imperio obedire et parere. (20) usque ad.

No. 86. (1) For address, date, place, etc. of letters, see Gram. § 308. 3 and 4. Moreover, see Gram. § 243. 2. (2) Transl. „that (quod) you“ etc. (3) adhibere. (4) praestantia. (5) pro tua virili parte. (6) contumelia atque injuria. (7) Gram. § 253. (8) dispicere. (9) neque — et (= „on the one hand not — on the other“).

my warm affection(10) for your whole society(11) can easily dispel(12) all that fear from your heart; especially since you write in such a manner, that you ought rather to expect praise from all, than dread(13) the fastidiousness(14) of any. Therefore, do not(15) henceforth believe it difficult and arduous to write to Muretus. Give me only the permission(16) to be allowed to answer your letters, which will be the more pleasing to me, the more frequent they are, more freely(17) and more negligently, i. e. in this familiar and common(18) kind of expression(19). For I do nothing more unwillingly, than waste my time(20) in filing and polishing letters. Nor does any of the precepts, which have been given by the teachers of rhetoric, please me more, than this, that pains should be taken(21) that the speech will seem to flow freely(22). I, truly, let(23) it flow altogether freely, and I seek an excuse for my laziness(24) from the teachers themselves. Imitate also, if you love me, or rather because you love me, this my very negligence, whenever you write to me: that you may not, if you write too carefully, appear to lay on me the necessity of writing carefully. May God continually direct both your studies and your whole manner of life to His glory. Farewell. Rome, March 2nd.

No. 87.

M. Antonius Muretus to His Paul Sacratius.

Very painful(1) to me was the death of your brother, both(2) because I loved him as I must love

(10) summa mea voluntas. (11) sodalitas. (12) adimere alicui („from“). (13) extimescere. (14) fastidium. (15) cavere, *Gram.* § 265. 1. (16) venia. (17) solute. (18) quotidianus. (19) sermo. (20) otio abuti. (21) operam dare. (22) sponte. (23) sinere, *Gram.* § 269. (24) ignavia.

No. 87. (1) magno dolori, *Gram.* § 208. 1. (2) „both — and“; tum — tum.

all your relations, and because I easily understood, how distressing and grievous, in accordance with your tender feeling(3) and uncommon(4) love towards them, it would be to you. But though my condolence(5) may seem to be too late, yet I cannot help(6) reminding you of what I am aware is very well known to you (but it sometimes happens, that the bitterness of grief banishes(7) from the soul even that, which is best known to us): that you may recollect, that we must bear with resignation(8) this dispensation(9) of God and this necessity of human nature. If some art could be found, whereby it were possible for us perpetually to remain in this life, yet we ought to reject and disdain(10) it, since it would cut us off from the entrance(11) into a better life. Now the necessity is imposed upon us by the will of God one day to depart from this life, and there is no greater difference between the foolish and the wise men, than that(12) the former are indignant that that now befalls their relatives, which is to befall themselves, that they have now come to what all must come to; while the latter both calmly(13) bear the common fate in their relations and calmly await it in themselves. Do we wonder, Sacratius, that those die, whom we love? We ourselves die daily. How little(14) remains in us of that which was in us when young men? My teeth, indeed, are already dead, for nearly all of them have fallen out; the eyes gradually die, which I feel become daily less and less keen(15); the memory dies; other things are dead, oh that they(16) had been dead many years ago(17)! Believe me, Sa-

(3) humanitas (= „tender f.“). (4) eximius. (5) consolatio. (6) *Gram.* § 252. II. (7) excutere ex. (8) aequissimo animo, also moderate, or modice ac sapienter. (9) voluntas. (10) avversari. (11) alicui aditum intercludere ad. (12) quod. (13) placide. (14) quota pars. (15) perspicax. (16) quae utinam. (17) *Gram.* § 234. 2. 2.

cratus, my old age is hardly in any other respect (18) more pleasing to me, than because it seems to smooth (19) to me a more peaceful road to death (20). Therefore let us wish well (21) to our dead friends, let us daily prepare ourselves to die well. As to (22) your silence there is neither any reason, why you should excuse (23) yourself, nor any fear, lest for that reason you might be less dear to me. Some part of my writings I would already have sent to you, if I were not thinking of (24) publishing them all together. If, however, it seems to you too long (25) to wait, until (26) that happens, I am not unwilling (27) meanwhile to send you something properly yours, that you may get (28) it printed (29) at Venice. If you notify (30) me, that you wish it, there will be no delay in me. Farewell. Rome, February 12th, 1574.

No. 88.

Peter John Perpinianus to M. Antonius Muretus.

Those who have pledged their word (1) to another, seem to me to carry (2) a burden heavier than Aetna, if they are not relieved by the kindness (3) of those, either to whom or for whom they have pledged themselves (4). You know, I believe, what I wish. As to (5) those verses on (6) the Blessed Virgin Mary of Loreto he, who wished them from you on account of his extraordinary anticipation (7) of your good taste (8) and learning, does not cease to urge me. Though I

(18) vix alio nomine. (19) sternere. (20) *Gram.* § 288. 1. (21) bene precari. (22) de. (23) purgare. (24) cogitare de. *Gram.* § 289. 2. (25) longum (= „too l.“). (26) dum. (27) non recusare (= „to be not unwilling“). *Gram.* § 253. (28) curare, *Gram.* § 281. 3. (29) excudere. (30) significare.

No. 88. (1) fidem adstringere. (2) sustinere. (3) humanitas. (4) spondere (= „to pl. oneself“). (5) de. (6) in, with *Acc.* (7) singularis exspectatio. (8) elegantia (= „good t.“).

understand, that, without your knowledge and permission (9), I have rashly warranted (10) that, yet I trust, that this my rashness in pledging myself will be compensated by your surpassing (11) kindness in accomplishing the affair. If the fountains and orchards of Tibur have any influence (12), if that retirement (13) from your daily occupations has brought you any leisure, I beseech (14) you to show that I have some place in your favour (15). I wish to communicate certain things to you, but I hope to be able to do this better orally (16), as soon as you return to us. It has been decided, that I should remain at Rome during the coming year. All our friends send you their respects (17). Farewell. From the city, August 15th, 1564.

No. 89.

Answer to the foregoing letter:

M. Antonius Muretus to Peter John Perpinianus, of the Society of Jesus.

I wish, indeed, to release both my and your promise (1), but, as yet, many things hinder (2) me from doing it. First the circumstance that (3) in the place and time, of which I believed they would be very rich (4) in leisure and rest, many occupations and those, indeed, very inconsistent (5) with my pursuits, keep me busy and employed (6). For, not to speak of other things (7), within the last few days I had twice to go to Rome; and though this may seem of small account (8),

(9) by the *Adj.* inscius and inconsultus, *Abl. absol.* (10) recipere. (11) eximius. (12) posse (= „to have infl.“). (13) secus. (14) orare atque obsecrare. (15) *Transl.* „of favour with (apud) you“. (16) coram. (17) salutare aliquem (= „to send one's respects to“).

No. 89. (1) fidem liberare. (2) obstare. (3) Primum quod. (4) plenus. (5) longissime abhorrens. (6) occupatus atque exercitatus. (7) ut cetera taceam. (8) levis.

yet these journeys(9) took(10) me more than eight days. Moreover, I have discontinued poetry(11) already for many months and years, so that, though there may have been some such talent(12) in me, which assuredly was either almost none, or very little and inconsiderable(13), this must needs have gone and vanished altogether(14). Finally, — for I must tell you the truth, — that anticipation, of which you write that it has been aroused(15) as to my verses, makes me rather slow and timid. For you know, how unfavourable(16) it is to those who wish to please. For if it is demanded of me, that I should equal the elegance of your verses, I must borrow(17) from you. However that may be, yet I shall think(18) of something at an early day(19). But if you love me, (what, indeed, I believe to have ascertained(20) to such a degree, that I must not doubt, that it is so) diminish, I beseech you, that anticipation as much as you can, and make(21) that friend of yours believe, that verses, like money(22) from a bad debtor(23), must be received with resignation, though they be neither of the best quality(24), nor of full(25) weight. Well done, that(26) it has been thought best(27) to retain you at Rome. Believe me, I would have felt great uneasiness(28) at your departure. Now I hope, as soon as I return there, to enjoy your most sweet and agreeable(29) company, which I hope you will one day really understand(30), how highly I esteem. Farewell. Tibur, August 17th, 1564.

(9) profectio. (10) auferre. (11) poetica studia. (12) facultas. (13) pertenuis et perexiguus. (14) effluere et exarescere. (15) concitare de („as to“). (16) alienus. (17) versuram facere. (18) meditari. (19) propediem. (20) perspicere. (21) perficere, ut. (22) nummus (*Plur.*) (23) malum nomen. (24) nota. (25) justus. (26) quod. (27) judicare. (28) molestiam capere e (= „to feel uncomfortable“). (29) optatus. (30) cognoscere.

No. 90.

Some Answers of Thales.

When a certain man who had committed a great crime, asked Thales, whether it was lawful for him to swear, that he had not committed the crime, in order to escape capital punishment, Thales answered him: „Is not perjury the greatest of all crimes and worthy of a double death?“ Being asked what he considered most difficult, he said: „To know oneself“; what, on the contrary(1), most easy: „To give an advice to another.“ To one, who inquired(2) in what manner it could be effected, that men might bear misfortune(3) more easily, he replied: „If you make them understand in what manner the best men have borne misfortune.“ A youth asked him how he might live in the best and most upright way; to which Thales replied: „If you live so that you never do anything yourself that you consider reprehensible(4) in others, but do all you recognize as praiseworthy in others.“ And again(5), when he was asked who was happy, he gave this answer: „Happy is he to whom it is granted(6), to be healthy in body and free from poverty, to be of a generous soul and well instructed.“ „Whatever good you do your parents, said he, expect that the very same will be returned to you by your sons.“ When one day the same Thales was asked, what difference(7) there was between life and death, he answered: „There is no difference at all.“ Asked again, why he, then, did not wish to die, he said: „Just for that very reason(8), because there is no difference between life and death.“ Being asked, what was the oldest of all that exists(9), he said: „God,

No. 90. (1) contra. (2) sciscitari, *Partic. Constr.* (3) fortuna adversa, or res adversae. (4) reprehendendus. (5) rursus, iterum, also by idem. (6) contingit ut (= „it is granted, that“). (7) interest inter. (= „there is a diff. between“). (8) propter id ipsum. (9) esse.

because he has never begun to be“; asked, what was the most beautiful after God, — „the world; for it has been made by God“; asked, what was the quickest, — „the human mind; for within the shortest time it runs through the whole universe“ (10).

No. 91.

Something about Solon.

It has already (1) been related above, by what stratagem Solon effected, that the Athenians renewed the war against Salamis. The last (2) verses of that poem, however, were the following:

*ἴομεν εἰς Σαλαμῖνα, μαχησόμενοι περὶ νήσον
ἡμερτῆς χαλεπὸν τ' αἰσχὸς ἀπώσόμενοι.*

„Let us march, said he, against Salamis, to fight for (3) the lovely (4) island and repel from us the heavy disgrace.“ Thus it happened that the Athenians brought Salamis again under their power. But that they might not seem to be in possession of the island more by force than by right, Solon used the following arguments. He said, that the island had, from ancient times (5), been the property (6) of the Athenians, which could be recognized by the fact, that (7) the oldest (8) graves in the whole island looked towards the East, and the names of the tribes were engraved upon them, a custom which was peculiar (9) to the Athenians. And (10) this was found to be true. But then, in order to prove that Salamis had belonged to the Athenians already at the time of the Trojan war, he quoted (11) two verses of the Iliad, in which it is said, that Ajax from Salamis had united his ships with those of the Athenians.

(10) rerum universitas.

No. 91. (1) Jam supra (= „*alr. above*“). (2) extremus. (3) de. (4) gratus, amoenus, *Superlat.* (5) antiquitus. (6) *Gram.* § 215. 1. (7) quod. (8) *with quisque, after Gram.* § 228. 1. (9) proprius. (10) „*And — this*“, quod. (11) recitare.

Yet from ancient times there were people, who said (12), that Solon himself had inserted (13) these verses. But the island remained the property of the Athenians. — Of the same Solon many short and appropriate answers (14) were circulated (15). One day, whilst he was sitting at a banquet, Periander asked him, why he was so silent, whether words were wanting to him, or whether he was unwilling to betray (16) his folly. Then Solon answered: „It is impossible (17) that a fool keeps silence at a banquet.“ After his son had died, he wept out of sadness. As soon as some one had perceived this, he asked him, why he wept, since he could effect nothing by weeping. „Just for that reason do I weep, said Solon, because I can effect nothing.“

No. 92.

Cajus Marcius Coriolanus.

Cajus Marcius, a noble youth, showed, when the Romans besieged Corioli, a town of the Volsci, such great bravery, that, after the capture (1) of the town, the honourable surname of Coriolanus was given to him. But the same was a proud patrician, and a very violent enemy of the power of the tribunes (2). With a very uneasy (3) mind he saw, how much the authority of the people had grown through the tribunes, and was longing for an opportunity (4), at which the new rights could be again wrested from the people. Soon after, a famine (5) broke out at Rome, because by reason of the emigration and the continual wars the fields lay untilled. Finally, by the excellent care of the Senate it came to pass (6), that a great quantity of grain was

(12) *Subjunct.* (13) supponere. (14) breviter et commode responsa. (15) ferre. (16) prodere. (17) fieri non potest, ut.

No. 92. (1) capere, *Abl. absol.* (2) potestas tribunicia. (3) iniquus. (4) occasio apta, occ. opportuna, or only opportunitas. (5) caritas annonae, or annona alone. (6) perfici (= „*to come to p.*“).

imported (7) from Sicily. It was discussed in the Senate, at what price it should be given to the people. Most of the Senators advised, that on account of the poverty of the people only a small price should be demanded; but Coriolanus most vehemently opposed (8) this being done. „Is it not (9) evident, said he, through whose guilt this famine has arisen? The people, by their arrogance, have brought it about, that the fields are uncultivated; the tribunes have stirred up their minds to suppress the Senate. Therefore I believe (10), that no grain must (11) be given to the people, except under this condition, that the tribunes be abolished, and all the rights, extorted from the fathers against their will, be restored“. The proposal (12) of Coriolanus seemed too atrocious even to the Senate; the people, however, were inflamed with such anger, that they seemed to be willing at once to put this their bitterest enemy to death (13). But the tribunes appointed a day to Coriolanus, that his cause might be judged in the assembly of the tribes (14), in which all the power was with the people; by which it happened, that the people suppressed their anger for the moment (15). In the mean time the fathers endeavoured (16) to free Coriolanus; they asked the people, if they would not acquit him as innocent, to deliver (17) him as (18) guilty to themselves; but in vain.

No. 93.

Chapter II.

Coriolanus himself was too proud to (1) condescend (2) to prayers. „The right of assistance (3) has been given

(7) advehere. (8) obsistere, *with* quominus, or ne. *Gram. § 253.* (9) Nonne. (10) censere, *with* Acc. c. Inf. (11) *Periph. Conjug.* (12) sententia. (13) „to be willing to put to death“, *Periph. Conjug.* (14) comitia tributa. (15) in praesentia, in praesenti (16) operam dare. (17) donare, condonare. (18) pro.

No. 93. (1) quam ut. (2) descendere. (3) See 84, 20.

to them, said he, in order to defend the people, not to punish the patricians; not to be the tribunes of the fathers, but of the people“. But neither his (4) pride nor the prayers of the fathers prevented (5) the people from making use of their right. When he, on the appointed day, did not appear (6), he was, in his absence, condemned, and he went into exile, threatening his country, and, at that time already, entertaining hostile sentiments (7). He went to Antium to Attius Tullius, a prince of the Volsci, who received him hospitably. This prince had always been very hostile (8) to the Romans, and thus an old hatred stimulated (9) the one, a new anger the other, to make joint war upon the Romans. But the Volsci could not be easily induced to take up the arms, so often tried (10) in vain. Nevertheless Tullius finally brought it to pass (11) by deceit, that war was determined upon (12). Tullius and Coriolanus were chosen leaders. The greatest hope was placed on Coriolanus, and he, by no means, disappointed them, so that it easily became evident, that the Roman power (13) was stronger in (14) their leaders than in the army. In a short time he took several towns, which had formerly been taken away from the Volsci by the Romans. Then he pitched a camp, 5000 paces from the city, near the Cluilian trenches, and sent a large detachment of soldiers, who should lay waste the fields of the plebejans, but leave those of the fathers intact (15); be it, because he was more hostile to the people, be it, that thereby (16) discord might arise between the fathers and the people. The tribunes and the people were so much frightened (17) by the anger of the conqueror, that they wished any-

(4) by ipse. (5) retinere ne. (6) adesse. (7) hostiles spiritus gerere. (8) infestus. (9) stimulare ut. (10) tentare. (11) rem eo adducere. (12) bellum geri placet. (13) res Romana. (14) per. (15) integrum servare. (16) inde. (17) perterrere.

thing rather than war. The minds of all were in suspense as to what Coriolanus was going to do; they feared that he would attack the city itself. Then the people demanded, that he should be recalled; but the Senate opposed this, lest they might seem to protect one who had made war upon his country.

No. 94.

Chapter III.

Finally it was resolved (1) to send deputies to Coriolanus who should negotiate with him about peace. But he gave them a harsh (2) answer. „Do not doubt (3), said he, that I, mindful both of the wrong of my fellow-citizens and the benefit of my hosts, shall endeavour (4) to make it manifest, that my spirits (5) have been aroused by exile, not broken“. Thus he dismissed them. The deputies, being sent a second time, were not even received into the camp. Then the priests, adorned with the badges of their dignity, were sent into the camp as suppliants to appease (6) the anger of Coriolanus through his reverence (7) for the Gods. They were admitted, indeed, and received with great respect (8) by Coriolanus; but they succeeded (9) as little as (10) the deputies in bending the mind of the enraged youth. Finally Veturia, the mother of Coriolanus, with his wife Volumina and his children and other matrons went to the camp of the Volsci to free their country from the greatest danger. When Coriolanus heard, that his mother was there, he hastened (11) almost senseless to embrace (12) her. But the woman, turning (*Perf. Pass. Part.*) from

No. 94. (1) placet, visum est. (2) atrox. (3) *Gram.* § 265. (4) anniti ut. (5) animus, *Plur.* (6) placare. (7) verecundia. (8) observantia („to receive“, excipere). (9) iis contigit ut (= „they succ. in“ etc.), or as above 92, 6. (10) *Gram.* § 175. Note 8. (11) advolare. (12) complecti.

prayer to anger, said: „Before I accept your embrace, let (13) me know, whether I have come to a son, or to an enemy, whether I shall be, in your camp, as a captive, or as a mother. For this, then, a long life has preserved me, to behold you first as an exile, then as an enemy? Could you lay waste this country, which gave you birth and nourished you? Did it not come into your mind, when Rome was in your sight: Within those walls I have (14) my house, mother, wife, and children? I ought, then, to have had (15) no son, that Rome might not be besieged, and I might die in my free native country?“ Thereupon his wife and children embraced him suppliantly; and all who were present began to weep. This (16) broke the man's mind. „Mother, said he, you have saved Rome, but you have lost your son“. Then he dismissed his family (17), and led the army of the Volsci from the city. To his birth-place he never returned; but it is uncertain, where and how long he lived (18), and in what manner he died (18).

No. 95.

On the Barbarous Custom of Sacrificing (1) Men.

The ancient nations felt, that man forfeits his life (2) by his sins and crimes. If, therefore, they feared the anger of the Gods, they sacrificed to them in place of (3) the whole nation individuals, who should avert the punishment. Sophocles introduces one saying to Oedipus, that one guiltless man is able to expiate the crimes of a thousand, if he do it willingly (4). After the Mesenians had sustained a heavy disaster in the first Mes-

(13) fac. See *Gram.* § 265. 2. (14) *Gram.* § 207. (15) *Gram.* § 247. II. 2. (16) ea res. (17) *Plur. of suus.* (18) *Subjunct.* *Gram.* § 263.

No. 95. (1) immolare. *Gram.* § 285. 2. (2) capitis poenam commerere. (3) pro. (4) animo libenti.

senian war, the Delphian God declared to them that they would not find safety, unless a spotless (5) virgin of royal descent were sacrificed. As soon as this news had arrived, Aristodemus presented his daughter as a sacrifice (6), and when her bridegroom opposed, he killed her by force. At first nobody was willing to recognize this sacrifice as valid (7), as the girl had been killed by force; finally, however, they desisted from demanding a second one. The Taurians were accustomed to sacrifice all foreigners, who, in their travels or on account of storms, had landed (8) on their coast, to Diana. When, in the year 612, Kylon tried, at Athens, to become tyrant, the archon Megacles, of the family of the Alcmaeonids (9), expelled him, and ordered his partisans, who had fled to the altars of the Eumenids, to be murdered, thus disregarding the place of refuge (10). When for the expiation of this slaughter Epimenides, a soothsayer (11) from Crete, was called to Athens, he declared, that he needed human blood for that, and the Athenian youth Cratinus gave himself up as voluntary sacrifice (12), with whose blood the expiation was accomplished. At Athens later on every year a poor man and a helpless woman were nourished at the public expense and killed for the expiation of the whole people on an appointed festival of Apollo and Diana. Laden (13) with figs, and scourged with twigs of a figtree (14) they were, in a solemn manner, led out of the city, and either thrown down from a rock, or burned. At Massilia it was customary, as soon as the pestilence had visited the city (15), to lead a poor man, who had been maintained at the public expense, adorned with garlands and splen-

(5) *incontaminatus*. (6) *victimam praebere*. (7) *justum agnoscere aliquid, ratum habere*. (8) *appelli ad*. (9) *stirpis Alcmaeonis, or ortus a stirpe Alcmaeonis*. (10) *asylum* (= „a place of ref.“). *Abl. absol.* (11) *vates*. (12) *See 6*. (13) *tectus, onustus*. (14) *virga ficulnea*. (15) *incidere in urbem*.

did garments, through the city, and having called down upon his head all the evils (16) of the inhabitants, to throw him down from a rock.

No. 96.

Chapter II.

In the island of Rhodes a man was sacrificed every year on an appointed day, later on, however, a criminal, who had been condemned to death, was preserved for (1) that festival, wine was given to him to drink, and then he was strangled. In the island of Leucas, too, in Cyprus, at Laodicea in Syria, men were killed every year to propitiate the Gods. In Arcadia men were sacrificed to the Lycaean Juppiter from the earliest times up to those of the Roman emperors. Hardly an island or important city of Greece is found, in which men were not murdered for the glorification or reconciliation of the Gods. Achilles offered up (2) Trojan youths to the shade of Patroclus, Neoptolemus, his son, after the taking of Troy, Polyxena, the daughter of Priamus, to the shade of his father. Before the battle of Salamis Themistocles sacrificed three captured Persians, after an old Greek custom, according to which the Greeks had always done the same before a battle. However others say, they had been sacrificed against the will of Themistocles. When the illustrious general Philopoemen, who died in the same year with (3) Scipio, Hannibal, and Plautus, was solemnly buried, captured Messenians were sacrificed. The inhabitants of Tarquinii in Etruria sacrificed, in the year 355 B. Chr., 307 captured Roman soldiers, an atrocity, by which (4) the disgrace of the defeat was rendered still greater for the Romans. As

(16) *capiti alicujus omnia mala precari*.

No. 96. (1) *in, with Acc.* (2) *devovere*. (3) *Gram. § 238. 2. a.* (4) *Gram. § 238. 5.*

often as a great and universal calamity was threatening, at Rome a male and female Gaul, a male and female Greek, or two of other nations, with which they had just to do (5) were buried alive on the cattle market (6), and this happened still at the time of the elder Pliny, though, in the year 97 B. Chr., a decision of the Senate had been issued, that no man should be sacrificed. But the dictator J. Caesar ordered also in the year 46 B. Chr. two men to be sacrificed by the high priests and the priest of Mars in the campus Martius with the usual solemnities.

No. 97.

Chapter III.

After Octavianus had conquered L. Antonius, the brother of the triumvir Antonius, and taken Perusia, he ordered 300 decurions and knights to be beheaded (1) at the altar of the deified J. Caesar for the propitiation (2) of his shade, on the 15th of March 43 B. Chr. Sextus Pompey ordered not only horses, but also men to be thrown into the sea for Neptune. To Juppiter Latiaris on Mount Albanus human blood is said to have been sacrificed until the third century after Christ. The emperor Aemilianus promised, about the year 270 after Christ, to send captives to the Senate, of whatever nation they wished, if they were willing to sacrifice some. Under the emperor Valerian innocent children were killed to foretell the future from their entrails. Commodus sacrificed (3), with his own hand, a man to Mithras, a Persian deity. In a terrible manner were men murdered (4) for the reconciliation of the Gods by the Cananites, Phoenicians, and Carthaginians. In the third

(5) est mihi negotium tecum (= „I have to do with you“).
(6) Forum boarium.

No. 97. (1) securi ferire, securi percutere, also caput alicui amputare. (2) *Gram.* § 288. 1. (3) mactare. (4) caedere.

chapter of the fourth book of Kings we read (5), that the king of the Moabites, when he was pressed by a hostile army, offered (3) his eldest son, the successor to the throne (6), to the Gods on the wall before the eyes (7) of the enemy, an atrocity, which (8) shocked them so much, that they withdrew. In the 17th chapter of the same book it is written of other kings, that they burned their sons to the idols (9). It was even necessary to forbid the Jews through Moses to offer up such sacrifices (10), yet Achaz and Manasses seem to have committed these atrocities. Who does not know, that the Phoenicians, when war, or drought, or famine, or pestilence threatened them, sacrificed the most beloved (11) child to propitiate Baal? At Carthage there was a brazen statue of the God, with hands stretched out and bent towards the earth. This was made red-hot by fire, before the children were laid on its arms, and their convulsions (12) were called smiles. The childless bought (13) children from the poor. „The mother, says Plutarch, stands by without shedding a tear or uttering a sigh. If a tear is seen or a sigh heard, she loses (14) the money, and nevertheless the child is burned“. A noise was made (15) around the statue by all, kettle-drums were beaten, flutes were played, the clamours and wailings of the unfortunate boys and girls were overwhelmed.

No. 98.

Chapter IV.

When Agathocles, the son of a poor potter, who had made himself tyrant of Syracuse, had advanced, with his army, up to the walls of Carthage, the besieged sacri-

(5) scriptum est, scriptum videmus in. (6) heres regni. (7) in conspectu. (8) See 96, 4. (9) deus falsus, deus commenticius. (10) sacra facere. (11) carus. (12) motus vehementissimus. (13) emere ab, or de aliquo („from“). (14) privari. (15) In this sentence the Historical Infinit. may be used. *Gram.* § 242. 2.

ficed 200 boys of the noblest families to ward off the enemy, and still 300 others, who surrendered themselves of their own accord. After defeating Agathocles the handsomest of the captives were slaughtered to thank (1) the Gods. After Gelo had defeated the Carthaginians near Himera in the year 480, he ordained among the conditions of peace (2), that children should no more (3) be sacrificed to their Gods; but they did not stand by the contract. „Children have been publicly sacrificed to Saturn in Africa, says Tertullian, until Tiberius became proconsul, who ordered the priests of that God to be crucified on those trees, which shaded the temples of their atrocities. But even now this disgrace continues secretly“. Whilst Tyre was besieged by Alexander the Great, Carthaginian ambassadors came to the island, and „some wished, says Curtius, that a noble boy should be sacrificed to Saturn, which sacrifice, having been handed down to them by the founders, the Carthaginians are said to have offered up until the destruction of the city. If the parents had made no opposition, this horrible superstition would have overcome human feeling“. Cicero abhors also very much such sacrifices, and he is of opinion, that Induciomarus from Gaul as a witness deserves no credit, since, with the Gauls, the inhuman custom of sacrificing men, existed until those times. In a certain city of Egypt, every year in the dog-days, some red-haired persons were burned alive (4), and their ashes scattered in the air with winnowing-fans (5); the kings sacrificed also red-haired ones at the tomb of Osiris. The Ethiopians, in order to expiate themselves, put, in every 600th year, two men, usually foreigners, in a small vessel, gave them victuals for (6) two months, and let

No. 98. (1) gratiam referre. (2) pacis conditionibus sancire, ne. (3) jam. (4) vivum comburere, exurere. (5) ventilabrum. (6) in, *with Acc.*

them sail to (7) the South, where they were to land (8) on a happy island.

No. 99.

Chapter V.

When Xerxes, on his expedition against Greece, had come to the neighbourhood of the Strymon, he ordered nine boys and girls from among the inhabitants of that country to be buried alive (1). „To bury men alive, is a Persian custom, says Herodotus, and of Amestris, the wife of Xerxes, it was related to me, that she had ordered, in her old age, for the propitiation of the infernal God, 14 children of the noblest Persians to be buried alive“. The Arabs sometimes slaughtered (2) a warrior to Mars, and every Thursday a sucking boy to Jupiter. Caesar relates, that the Gauls, as soon as (3) they were taken with severe diseases, or were in battles or dangers, slaughtered men as sin-offerings (4), or vowed, that they were willing to slaughter them, and for these sacrifices they employed (5) the Druids. They believed, that the immortal Gods would not be reconciled, unless for the life of one man that of another had been given up. Many were bought to be sin-offerings, were then nourished for a whole year at the public expense, and after they had been solemnly conducted through the city on a fixed festive day, killed outside of it. They were nailed to the cross, pierced with arrows, or finally killed by blows of stones. Strabo says in the fourth chapter of the fourth book, that the Romans had forbidden human sacrifices to the Gauls. The Scythians, the Getae, the Thracians, the Britons, the Russians, the Swedes, and Danes had also the custom of sacrificing men, until they be-

(7) ad-versus. (8) See 95, 8.

No. 99. (1) vivum obruere, vivum defodere. (2) See 97, 3. (3) *Gram.* § 262. 1. (4) homines piacula caedere. (5) adhibere ad („for“).

came Christians. Among the Mexicans, as long as they worshipped Gods, every year at least 20,000 men were sacrificed, or, as others say (6), every year more than 20,000 children besides the adults. Whoever considers (7) all this, will understand, that we cannot thank God sufficiently for having led us to the Christian religion. But the greatest thanks we will continually give to Him, who, free (8) of all sins, has been offered up for the expiation of our sins, and has acquired for us eternal salvation. Even if we gave up all things, we ourselves would never be able to give satisfaction to God; for even if we did everything, which we are bound (9) to do, yet we would be like useless servants before God.

SECTION IX.

Use of the Indicative.

(Grammar § 247.)

No. 100.

Fortune is Unjustly Accused by Many People.

Very many people are not content with their lot; it would, however, not be difficult, but very easy to prove, that their complaints (1) are mostly unjust. If fortune has not granted you to (2) be born of a noble family (3), you should convince yourself, that your dignity consists (4) in nobility (5) of heart and deeds, not in that of family. I could bring forward many instances, from which it is seen, that those, born in a low state (6), have, by their virtue, often attained to the highest dignity and glory. It would be better, to imitate such

(6) velle. (7) *II. Fut.* (8) *expers.* (9) *Imperf. Subj.*No. 100. (1) querela. (2) *by a clause with ut.* (3) genus. (4) positum esse. (5) magnitudo. (6) locus.

men, than to envy those, whom nature seems to have favoured more. Many accuse fortune, because they are poor, whilst (7) others possess great riches either by inheritance or by some accident. But it would be both more useful and more honourable for them to acquire riches by diligence and labour than to complain (8) of the injustice (9) of fortune. And, assuredly, true happiness does not consist in riches. Or (10) should we believe, that the poorest men, Cincinnatus, Fabricius, Dentatus, and many others, whom it would take too long to enumerate, were unhappy? We should rather think (11), that true honour and true happiness can be acquired only by virtue, not by the favour of fortune.

No. 101.

Cajus Duilius.

During the first Punic war it was already understood, that the Romans were superior to the Carthaginians in all the achievements (1) of peace and war. Whatever they undertook, in all they showed (2) an admirable prudence and care. They were most powerful (3) on land, the Carthaginians at sea. But as soon as the Romans had learned, that they could not be victorious in this war without a navy (4), they began, with the greatest zeal, to build ships. And although they had formerly been quite inexperienced in naval affairs (5), yet in a short time they made so great progress, that they ventured to enter upon an engagement with the fleet of the Carthaginians. At Mylae near the coast of Sicily they met (6) the enemy; there happened, what no one would have believed. Duilius gained (7) a most brilliant

(7) quum. (8) queri de. (9) *by invidia.* (10) an. (11) statuere.No. 101. (1) virtus. (2) praestare, or *by esse with Abl. Gram. § 225.* (3) valere, pollere (= „to be powerful“). (4) copiae navales. (5) res navalis, res maritima. (6) congredi cum. (7) potiri.

victory: be it that this happened by the carelessness of the Carthaginians, who despised the Romans at sea, be it that the ingenuity (8) of Duilius and the bravery of the Romans frightened them and threw them into confusion (9). For Duilius had discovered a new method of fighting, which may be very worthy of a more accurate description. The men-of-war (10) of the ancients were provided with solid and sharp beaks, with which they tried to pierce through (11) the sides of the hostile ships and to sink them into the sea. In this art the Romans were far surpassed by the Carthaginians, and for this reason, too, the superiority at sea had, for a long time, been with the Carthaginians.

No. 102.

Chapter II.

Duilius, therefore, invented the grappling-irons (1) which we could call iron hands, with which he took hold (2) of a near hostile vessel and drew (3) it close to his own. Then the Roman soldiers boarded (4) it, in whatever way they could, and thus (5) engaged with the enemy as (6) on land. By this invention (7) of Duilius, then, the Carthaginians were thrown into confusion and completely defeated at Mylae in the year 260 B. Chr. Thirty ships of the enemy were taken; the rest were partly sunk, partly escaped. It would be difficult to say, with how great a joy the Romans were seized (8) at this victory. No one would have believed, that a Roman fleet would be able to enter upon an engagement with the ships of the Carthaginians; much less would a victory have been expected. And yet the victory had

(8) sollertia. (9) perturbare (= „to throw into conf.“). (10) *here only navis* (*else navis longa, or rostrata*). (11) confodere.

No. 102. (1) harpago. (2) prehendere. (3) adducere, attrahere. (4) invadere. (5) itaque. (6) tanquam. (7) inventum. (8) *by* afficere, *Gram.* § 229.

been gained (9). When the news reached Rome, the minds of all were seized with the greatest joy. Whosoever was able, hastened to meet (10) the triumphant Duilius; they would almost have deified (11) him. A statue was erected in the forum for the celebration (12) of this victory, and it was adorned with the beaks of the captured vessels. This is the celebrated columna rostrata, the marble base of which was discovered in the year 1565 after Christ, and is at present preserved at Rome. Though of the inscription, by which the victory of Duilius is glorified, only a part is left, yet learned men (13) have tried (14) almost entirely to restore it. One could, of course (15), doubt, whether all the particulars have been correctly restored; but however one may judge on this matter, he should, with a grateful heart, acknowledge the sagacity (16) of the learned men.

No. 103.

The Fatherland is, wherever it is Good (1).

When Teucer was expelled from Salamis by his father, he is said to have cheered up (2) the hearts of his friends with the following (*hic*) words: „Let (3) us go, comrades and companions, whithersoever fortune may take us; it will be kinder, than my father. Apollo himself has promised us new abodes, which, whether they be near Greece, or separated from it by the vast (4) sea, will become to us a second fatherland. For the fatherland is wherever it is good“. This saying of Teucer, though it seems to have come (5) from a great mind,

(9) parere. (10) obviam properare. (11) deum facere, in coelum tollere. (12) celebrare, *Gram.* § 288. 1. (13) *Gram.* § 237. 4. 2. (14) studere, conari. (15) quidem, sane. (16) acumen (ingenii), acies ingenii.

No. 103. (1) bene est. (2) erigere. (3) Future. (4) ingens. (5) proficisci.

Müller, Exercises.

has, nevertheless, justly been blamed by many. For whoever is of such a disposition (6) as to measure the love of his country by his own advantage (7), will never be a good citizen. How much better does Ulysses please us, who refused (8), whatever Calypso might offer him in order to make him stay with her, and preferred even that rocky (9) country of his to immortality itself! How much better does Fabricius please us, who, however great the amount (10) of gold was, that was offered him by Pyrrhus, could not be prevailed upon (11) to betray his country! How much better those Decii, who sacrificed (12) for their country, whatever was dear to them, even their lives! It would take too long to enumerate all those, who have, in the same manner, given up (13) their friends, their pleasures, their riches, even their lives and whatever they loved, for the welfare of their country. Whether, then, all their deeds be approved (14) or disapproved (15), their love of country we must always highly esteem. In this matter their example is worthy of imitation (16), and whether our country flourish, or be oppressed (17) with sufferings: we ought always to endeavour (18) to strengthen (19) the flourishing country, and to free the struggling (20) home from its sufferings, in whatever manner it can be done.

No. 104.

The Father to His Son.

Not by the letters of your friends ought I to have been informed (1), that you wish to exchange (2) that school for another. Would it not have been more cor-

(6) mens, animus. (7) commodum, commoditas. (8) rejicere, contemnere, neglegere. (9) saxosus. (10) vis. (11) persuadere. (12) profundere. (13) jacturam facere alicujus rei. (14) probare. (15) improbare. (16) aemulatio. (17) urgere. (18) studere. (19) firmare, augere, amplificare. (20) laborare.

No. 104. (1) certiores facere. (2) commutare.

rect to communicate (3) such an important (4) matter to your father rather than to another? For be it that you justly desire to leave (5), be it that some youthful levity is at the bottom (6), it would always have been your duty (7), before to ascertain my opinion (8). But what are the reasons of your determination (9)? Much too severe, as you think, is the discipline of your teachers; you are kept (10) all day to studies, so that you are scarcely able to enjoy any pleasure. But you should consider, not what your caprice (11), but what your reason advises you. Reason, however, advises you to stay with those, with whom you can become better and more learned; and where (12) could this be done more surely than with those who, at present, direct (13) your studies? Therefore, either you should not have gone to that place at all, or you should prove yourself such as (14) to recommend yourself (15) to your teachers, and to be able, after having finished (16) your studies well, to return home honourably. Consider this, and willingly, as you have always done, obey your father. — I had almost forgotten to add (17) the respects of your mother, who loves you tenderly. May God protect you! Farewell!

No. 105.

On the Advantage of a Good Memory.

When a friend complained to Antisthenes, a pupil of Socrates and the founder of the Cynic school, that he had lost his diaries, he answered: „You should have written (1) the things in your memory, not on paper“.

(3) communicare, *Gram.* § 203. Note 3. (4) gravis. (5) inde abire. (6) subesse (= „to be at the bottom“). (7) oportet (= „it is the duty“). (8) sententia. (9) consilium. (10) continere. (11) libido. (12) ubi tandem. (13) regere, moderari. (14) se praestare talem, ut. (15) se commendare. (16) peragere, absolvere. *Abl. absol.* (17) adscribere.

No. 105. (1) inscribere, *with Dat., or in and Abl.*

To many of us, too, it could be said: „You ought to exercise your memory more, and not trust too much to writing“. How great, indeed, was the power of the memory with many men of antiquity! Though Themistocles discharged the most important state affairs, yet he knew the names of all his fellow-citizens. Of Cyrus it is said, that he had learned by heart (2) the names of all his soldiers. Thus he was able to salute each one, that he met, by name. Mithridates, king of Pontus, is said to have spoken the languages (3) of the 22 peoples, which were within his kingdom. „We know as much as we keep in our memory“ (4), is a known and true saying. Whatsoever you may have known, it is of little use, if you have forgotten it. Important passages (5) of Holy Scripture ought especially to be committed to memory (6) in order to remember them at the proper time, and to be impelled by them to virtue and piety. Josephus Flavii relates that the Jewish boys wrote (7) the law in their souls, and kept it in their memory, so that it could never be blotted out (8). „Whosoever among us may be asked about the law, he says, can more easily tell it than his name, for we have learned it by heart from the first years, and, as it were, imprinted (9) upon our souls“. And Moses says, by the order of God (10): „Inculcate the law upon your sons and speak to them about it, whether you are at home, or make a journey, whether you go to bed, or rise“.

(2) ediscere, memoriae mandare. (3) loqui linguis (*not linguas*). (4) memoria tenere. (5) graves loci. (6) See 2. (7) See 1. (8) abolere, extinguere, delere. (9) insculpere in, *with Abl.* (10) auctoritate divina.

No. 106.

Chapter II.

The Christian doctors also admonish (1) us, diligently to consider, to ponder, to keep, and to follow the teachings of Holy Scripture, and whether we look back on the first Christian centuries, or behold the Middle ages (2), or view (3) the times that followed them, everywhere we observe, that the sacred books were highly esteemed and much perused. „What else is Holy Scripture, says Pope (4) Gregory the Great, than a letter of Almighty God, sent to His creatures (5)? If you were staying far away from the residence (6) of the emperor, and received a letter from him, you would not rest, until you had learned, what he had written to you. The king of Heaven, the Lord of men and angels, has sent you a letter, which is to lead you to eternal life; you should, therefore, not neglect eagerly to read this letter.“ St. Gertrude was the daughter of Pepin of Landen, a man of great prudence and energy, and a lover of justice, who patronized and promoted agriculture, business and trade, and caused the laws to be collected (7). She applied herself with such zeal to the Bible (8), that she was able to explain to those, who asked, the most difficult passages. Of Alcuin two nuns (9), Gisla and Rectruda, asked, that he would send them a commentary on the Gospel (10) of St. John, from which we see, that they were desirous of understanding Holy Scripture, and believed, that this could

No. 106. (1) praecipere. (2) aetas media (*Sing.*). (3) intueri. (4) summus pontifex. (5) *here* homo („His“ is *not to be transl.*). (6) sedes Pipinus Landenius. (7) corpus legum conficere (= „to collect laws“). *Gram. § 281. 3.* (8) tanto studio ad explicandas sacras litteras incumbere. (9) virgo deo singulariter sacrata, virgo cultui divino ritu christiano sacrata, *also* monacha. (10) commentarium evangelii.

not be effected without an experienced guide. Also the holy queen Mathilde, the wife of Henry I., St. Hildegard, who died in the year 1179, St. Catherine of Siena, who died in the year 1380, and many others, whom I could name, were full of the knowledge of the sacred doctrine and the Bible. All writers of the so-called Middle ages are, so to say, filled with sentences, expressions (11), and phrases (12) of Holy Scripture. We ought to imitate such men and women, more of whom have been mentioned in another place.

SECTION X.

Use of the Subjunctive.

(Grammar § 248—263.)

No. 107.

Antisthenes and His Pupil Diogenes.

Antisthenes advised his scholars to apply themselves (1) with zeal to wisdom; but few obeyed. Then he (*ille*) said: „You may be lazy, if it so pleases you; but my students you will not be any longer.“ And thus he dismissed them all. But, nevertheless, one of them, Diogenes, always returned (2) to him, and was unwilling to leave (3) him. „I may be allowed, said he, to listen to you.“ Antisthenes threatened him with a stick (4), which he used to carry (5) in his hand, and once, indeed (6), struck his head (7). „You may strike me, said Diogenes, as much as you wish (8); but, at the

(11) vocabulum. (12) loquendi formula.

No. 107. (1) operam dare alicui rei, incumbere ad. (2) ventitare. (3) discedere. (4) baculum. (5) gestare. (6) re vera. (7) caput alicujus percutere. (8) *For tense, see Gram. § 244.*

same time, allow (9) me to hear you.“ „What shall I do with (10) this fellow, said Antisthenes; could I have believed, that any one of my students was so desirous of learning?“ Then turning (11) towards Diogenes he said: „For what reason (12) could I be angry (13) with you? Let us be friends from the present (14) day, and you may come to me, whenever it will please you.“ Perhaps some one may ask, what kind of man that Antisthenes was, and who was Diogenes? What shall I say? Shall I say, that Antisthenes was a learned man? Shall I call him a sage? Shall I mention (15), that he wrote many books? Suppose we did not know anything else besides that which Cicero relates of him, we should consider him at least wiser than many other learned men of antiquity, because he believed, that there is but one God. What shall I say of Diogenes? Of him many strange things are related. But may he have been dissolute (16) and extravagant (17), when a youth, may he have ridiculed many distinguished men, yet some excellent things (18) have also been handed down to posterity (19) worthy of imitation (20). Let us, then, to mention one thing only, imitate him in the pursuit of learning and wisdom.

No. 108.

Whether all Promises are to be kept (1).

There has been much dispute (2) among philosophers whether all promises are to be kept or not. Time would be wanting, if you wished to examine all the instances

(9) permittere. (10) *either de with Abl., or Abl. alone, or Dat.* (11) convertere (*Part. Perf. Pass.*). (12) jus. (13) succensere alicui. (14) hodiernus, *or by hic.* (15) commemorare. (16) dissolutus. (17) effrenatus. (18) quaedam praeclara. (19) memoriae tradere. (20) aemulatio.

No. 108. (1) promissa servare, praestare, solvere. (2) disputari a.

of which they made use in these disputations. But perhaps it is not useless to put some together here. Suppose ^{for} some one had given you a very excellent (3) remedy against (4) a sickness, but under the condition, never afterwards to (5) use the same means again without his knowledge (6), and you had promised that. Now if soon after the other would die, and you would fall again into the same sickness, would it be lawful to you to violate (7) that promise, and to use that means? Some one perhaps will say: Who would hesitate to affirm this? If the other were still living, and the matter could be stated (8) to him, it would be a duty to do this. But if the other has died, it would by no means be against duty (9) to take care (10) of one's health and life. For of what interest would it be for the dead one, whether he knew that or not. One might doubt, whether those promises are to be kept which will bring mischief (11) to those to whom they have been made. To (12) give an instance: If a man of sound mind (*Ab.*) had deposited a sword with you, and demanded it back (13) afterwards having become insane, would you believe that it must be returned, though you had promised it? It would be a duty not to return it. Also from the fables instances are given. Apollo had promised his son Phaeton to do whatever he might wish. He wished to (14) be placed (15) upon the chariot of his father. Having been placed there, he perished miserably. Without doubt, it would have been much better, if Apollo had not kept his promise. Neptune had allowed Theseus three wishes (16). He chose the death of his son Hippolytus, whom, according to

(3) praestans. (4) adversus, *also* ad. (5) ne — unquam. (6) ipso inscio. (7) recedere a. (8) indicare, nuntiare. (9) officium. (10) consulere. (11) pernicies, damnum. (12) ut. (13) reponere. (14) optare ut. (15) tollere. (16) optionem dare (= „to allow a wish“).

the calumnies (17) of his step-mother (18), he regarded as godless. But soon afterwards the innocence of Hippolytus became manifest (19). Theseus would have been spared (20) a great distress, if Neptune had refused (21) to keep the promise.

No. 109.

The Manner in which Troy was taken by the Greeks.

After a war of ten years Troy was taken by the Greeks through a fraud. Aeneas, almost the only ^{one} of the Trojan princes, who escaped, relates, according to (1) the poet Virgil, the fall (2) of his birth-place in this way: By the order of Minerva the Greeks constructed a wooden horse of such a size, that it reached (3) over the walls of the city. In the following night the bravest leaders of the Greeks hid themselves in the belly (4) of that monster. The rest carried all their property (5) to the ships and sailed away (6), that the Trojans might believe, the whole army had returned to Greece. At day-break (7) all of us hurried out of the city to see (8) the camp of the Greeks, from which so many sufferings had come (9) upon us. After a long siege we had at last no more danger to fear (10) from the enemy. All the places were examined with curiosity (11). Mostly, however, were all astonished at the sight of that wooden horse. No one could understand (12), why it had been built, why it was so huge, why it had been left behind. Some advised that it should be drawn into the city and placed in the citadel. Others were seized (13)

(17) calumnia, falsa criminatio. (18) noverca. (19) patefieri, cognosci. (20) carere. (21) recusare.

No. 109. (1) apud. (2) interitus. (3) eminere. (4) uterus. (5) suus (*Neut. Plur.*). (6) vela dare, *or* facere. *Also* solvere, *or* proficisci. (7) *Gram.* § 237. 3. (8) visere, inspicere. (9) proficisci, prodire. (10) *Periph. Conjug.* (11) curiose. (12) comprehendere, perspicere. (13) occupare, capere.

with fear, lest some deceit was hidden. These advised the people to throw(14) the horse into the sea or to burn it. Whilst the crowd thus exchanged(15) these different opinions, Laocoon, the priest of Neptune, came down from the citadel in great haste(16), and shouted with an angry voice: „Is your madness, citizens, so great, that you do not understand, that the Greeks intend(17) some deceit by this horse? Are you so badly acquainted with(18) the Greeks? Either have they hidden some armed men in it, or they have built it so large to be able the more easily to look over the walls into the city. This structure(19) must be destroyed as quickly as possible.“ And that his words might be of greater weight(20), he, with all his might(21), drove(22) his spear into the horse's side. At the very same moment a tumult and clamour of the crowd were heard. Shepherds dragged a Greek youth, whom they had captured near the coast, before the king. With an anxious look, and trembling(23) with fear the captive exclaimed: „O that(24) the earth might open(25) to swallow(26) me alive! Have I therefore escaped the hands of the Greeks, that I might be preserved(27) for the more cruel torments of the Trojans!“

No. 110.

Chapter II.

At this sigh(1) the tumult of the crowd ceased(2) at once. They urged(3) him to go on to tell them, who he was, where he was born, what misfortune had be-

(14) praecipitare. (15) discedere in, *with Acc.* (16) citatus cursus (*Abl.*). (17) machinari. (18) adeone ignoratis. (19) moles. (20) gravitas, vis, *also by* plus valere. (21) vires. (22) adigere. (23) contremiscere, *or* trepidus. (24) utinam. (25) discedere, dehiscere. (26) devorare. (27) reservare.

No. 110. (1) gemitus. (2) obmutescere, conticescere. (3) monere.

fallen him(4). Priam himself bade him to speak. Having laid aside his fear, he said: „Whatever may happen, king, I will confess everything to you. I do not deny, that I am a Greek by birth. If fortune has rendered Sinon miserable, yet it shall not cause(5) me to become a liar. With the brave prince Palamedes I went to war against Troy. Ulysses from Ithaca hated and persecuted him in a hostile manner, not as if he had done anything wrong, but because he gave the advice to return to Greece. Finally that mean fellow brought it to pass(6), that Palamedes was condemned to death. From that time my life has always been full of sorrow. Ulysses feared that he would not be able to escape my vengeance(7); and, to be more secure from danger, he determined —; but why do I repeat all those sufferings, which I have endured? I am a Greek, and that will be reason enough(8) for you to put me to death. This news will be agreeable to the man of Ithaca. The Atridae will rejoice and give you great thanks“(9). All of us are moved with compassion; no one doubts, that he had said everything with the greatest truthfulness(10). The whole crowd burns with the desire to hear(11) the rest and exhorts him to fear nothing. He, then, with a feigning(12) countenance, continued thus: „Long since(13) there was no one in the army of the Greeks who did not eagerly long for the end of the war. It was feared that they would not be able to sustain its boundless sufferings, and the return was longed for. But always did unfavourable(14) winds prevent us from putting to

(4) Transl. „by what m. he had been struck (opprimere)“. (5) efficere (*Fut.*) ut. (6) perficere (= „to bring to pass“), *or* rem eo adducere. (7) poenae. (8) satis, *with* causa, *or by* sufficere. (9) gratias agere, *but* gratiam referre. (10) fides, veritas, *or by Superlat. of* verus. (11) *Gram.* § 286. (12) simulatus. (13) jam dudum. (14) adversus, iniquus.

sea(15); the sea itself seemed to be angry. The princes offered up sacrifices to appease the wrath of the Gods. But in vain; storms(16) continued with the greatest violence, and no one could look at the sea without being seized with the fear of a certain death. At this juncture(17) legates were sent to Delphi to consult Apollo what was to be done. From the God this answer was brought back: „You have sacrificed(18) a Greek maiden in order to sail with a favourable wind from Greece to Asia; a Greek youth must be sacrificed in order to secure(19) your return“.

No. 111.

Chapter III.

„There was no one who was not very much frightened by this oracle; each feared the God might demand his head. Then Ulysses brought(1) the seer Kalchas and besought(2) him to say whose death the God demanded. For ten days the cunning priest kept(3) himself locked up not as if he doubted who must be named, but that he might find the more credit with the multitude. Finally he was led into the assembly and pronounced(4) my name. The enmity of Ulysses had prepared death for me. I could not prevent my being tied; my head was bound(5) with a fillet(6); salted flour was strewn(7); the victim(8) was ready. Then in despair I tore the fetters and escaped death. I hid myself in a swamp, until the army had embarked(9) and sailed(10) to Greece. Wretched me! I shall never again

(15) naves solve; *also* vela dare. (16) tempestas. (17) discrimen. (18) mactare, immolare. (19) in tuto collocare.

No. 111. (1) adducere. (2) obsecrare. (3) tenere. *Gram.* § 278. 5. (4) edere. (5) cingere. (6) vitta. (7) molam salsam spargere. (8) hostia. (9) naves, *or* in naves conscendere; *also* conscendere *alone*. (10) proficisci.

see(11) my father and children; and I cannot doubt that the princes of the Greeks will cruelly slaughter them to avenge my flight by their death“. After he had said this, he was prevented by tears from continuing(12). There was no one who was not moved with compassion for so great sufferings; all shed(13) tears, as if they were deploring the misfortune(14) of a friend. Priam at once ordered his fetters to be loosened. „A Greek, he said, you have been; whatsoever you are, from this time you will be ours. But now tell me, with what intention(15) have they erected this horse, why so huge a one, to which God is it dedicated“(16)? And he lifted up his loosened hands to Heaven, saying: „O that I had fallen a victim in order not to become a traitor to my country! But thou, eternal sun, who seest everything and avengest perjury, I call upon thee as a witness, that Sinon has no more(17) a home. No tie prevents me any more from disclosing all the plans of the Greeks, if I only bring safety to those who have saved me. Listen, therefore, to what happened. All the hope of the Greeks rested on the assistance of Pallas. But since(18) Ulysses and Diomedes with wicked(19) hands had robbed the Palladium, the fatal picture of the Goddess, from the temple of your citadel, the Goddess withdrew(20), and no sacrifice could effect her reconciliation. It was no longer doubtful to any one, that Troy could not be taken in this war.

No. 112.

Chapter IV.

„In this distress the princes applied to(1) Kalchas, that he might say what was to be done; and he divin-

(11) revisere. (12) loqui pergere. (13) profundere. (14) casum, calamitatem deplorare, deflere. (15) consilium. (16) sacer. (17) jam. (18) ex quo. (19) scelestus, sceleratus, nefarius. (20) se avertere.

No. 112. (1) adire.

ed(2) thus: „We must sail to Greece as soon as possible in order to propitiate the wrath of the Goddess in our country itself. Then we shall return hither with good foreboding(3), and nothing will be able to prevent us from destroying the city of the enemy. Although the way is a long one, yet the recompense will be greater“4. Thus admonished by the seer they sailed, for the present, indeed, back to Greece; but unawares(4) they will return with larger troops, and it is to be feared, that they will also have the Gods more favourable. For this horse they have erected as sacred to Minerva in order to conciliate(5) the Goddess by it. And not without reason is it of so immense a height. They feared it might be brought(6) into the city through the gates and be a protection(7) to the same as formerly the Palladium. But if you would hurt Minerva's present with a godless hand, no one doubted, that a great calamity would come upon(8) you. O that the Gods may turn it(9) upon their own(10) heads“4. Thus Sinon. We trusted(11) his words and tears, when on a sudden another miracle presented itself(12) to our eyes. Before it was determined upon, what was to be done, Priam ordered Laocoon as priest to offer sacrifices to the Gods. When the bull had been brought, the priest approached the altar and with him his two sons. Suddenly the crowd dispersed(13). Two(14) snakes of a huge size had emerged from the sea, and straightway rushed upon(15) the priest and the two boys. Before he himself was able to come to their assistance, his sons had been killed and devoured by the two monsters. Then they embraced

(2) vaticinari. (3) omen. (4) improvisus. *Gram.* § 236. 1. (5) sibi reconciliare. (6) vehere, ducere. (7) praesidium. (8) impendere, imminere, paratum esse. (9) *by the Relative*. (10) ipse. *Gram.* § 238. 9. (11) fidem habere, credere. (12) se offerre, ostendere. (13) diffugere. (14) *by geminus*. (15) petere.

himself and griped(16) him with such fury, that he raised(17) a terrible cry in his pain. With the greatest exertion(18) he tried to tear asunder the bonds; but in vain. Among the whole crowd there was none who dared to come to his assistance; so great a fright had seized the minds of all. As if thunder-struck all were standing there, until the priest, exhausted(19), broke down(20), and the snakes fled under the altar of Pallas and hid themselves in the earth. Then all trembled with new astonishment(21); nobody doubted, that Laocoon, who had hurt the horse, sacred to Pallas, with his lance, had been punished(22) with death for his crime.

No. 113.

Chapter V.

Immediately the whole crowd cried aloud(1) that the sacred horse ought to be drawn into the city. There was none who did not take part in(2) the work; machines and wheels were placed under(3) it; even old men and boys deemed themselves(4) happy if they were able to put(5) their hands to the work. Thus they came to the city. The gates were too narrow to let the huge structure(6) pass through(7). The wall was laid open; no difficulty was so great, which the people would not have surmounted. Four times had they to stop(8) on the threshold of the city; four times did the weapons clash(9) in the belly of the horse as if some God was willing to warn the unhappy. But all seemed to be deaf; nothing

(16) constringere. (17) edere. (18) vires, *or by* intentio. (19) confectus. (20) corruiere. (21) stupor, pavor. (22) poenas solvere, *or* pendere alicujus rei (= „to be punished for“).

No. 113. (1) conclamare. (2) adire, accedere. (3) subjicere. (4) sibi videri. (5) admovere. (6) moles (= „huge str.“). (7) transmittere (= „to let pass through“). (8) subsistere. (9) concrepare, sonare.

was able to deter the people from carrying out their undertaking(10). All eagerly helped in the work until the effigy had been placed in the citadel. We adorned all our temples with sacred leaves, as if the Gods had granted us a splendid victory. We celebrated a festive day, until the darkness of night called the tired to rest. O that I had never seen this night! that I had fallen in battle, before my dearest country, which could not be conquered in war, perished by the deceit and treason of the most cruel enemies! Whilst all were overpowered(11) by sleep, one was watching. Sinon had cunningly deceived the attending crowd, until the hour arrived where it seemed that not the least danger was to be feared. Then he sneaked(12) to the citadel and opened the belly of the horse, out of which the bravest of the princes, Ulysses, Sthenelus, Neoptolemus, and others joyfully alighted(13). The watchmen(14) were struck down, whilst the rest of the Grecian army, having come back(15) in the darkness of the night, rushed into the city through the open walls. It was the time, when rest is most agreeable to the fatigued bodies. And lo! Hector appeared to me, in a dream(16), as if he stood there(17) alive, bleeding, shedding tears, with a look of deep sadness(18). This sight so frightened me that it made me weep and almost choked my voice. „O hope of Troy as long as you were living! said I, who can see you in such a plight(19) without succumbing to pain? O that you were alive! Do not conceal from a friend what has brought you back to us from the infernal regions. Your very look shows, that you fear, that a dreadful calamity is threatening your friends“ (20).

(10) inceptum persequi, peragere. (11) opprimere. (12) se subducere. (13) se demittere. (14) vigil. (15) navibus revehi. (16) in somnis. (17) adesse. (18) by the Superl. of maestus. (19) only talis. (20) Plur. of tuus.

No. 114.

Chapter VI.

„Flee from hence, Aeneas, said he, rescue yourself(1) from this conflagration, lest all hope of the Dardanian race perish; the enemy is in possession of(2) the city. Though you are brave, you will not drive them back. If Troy could have been saved by valor, it would have been saved by my hands. Your country recommends(3) to you its sanctuaries and household gods; take them with you as companions of your flight. Provided you forsake them(4) not, you may(5) hope for a happier fatherland“. Thus he spoke, and delivered over(6) to me with his own hands the image of Vesta and the perpetual fire, when at once a mighty din and clamour, from the city, pierced(7) my ears. I did not doubt, that everything was true, that I had heard(8) in my dream. I hurried up(9) from my couch and hastily ascended the top of the roof to see with my own eyes what had happened. Oh, disastrous sight! Everything was seized by the flames, as if the whole city was a fiery sea. Out of my senses(10) I put on my weapons; when armed I hesitated what to do(11) first. I threw myself(12) out of my palace to protect first the citadel. But before I could reach it, Panthous, the priest of Apollo, carrying in his hands the things sacred to the God, met me: „Let us flee, said he, all hope is lost(13); Troy has ceased to be(14), ceased has(14) the immense glory of the Trojans (*Teuceri, orum*)“. But nothing was able to deter me from perishing, whilst fighting, amidst the ruins of my country. „Nothing is lost, cried I, provided courage be

No. 114. (1) se eripere. (2) tenere (= „to be in poss. of“). (3) commendare. (4) *Relative Pron.* (5) licet. (6) afferre. (7) percellere. (8) accipere. (9) se eripere. (10) amens. (11) aggredi, suscipere (*Periphr. Conjug.*). (12) se ejicere. (13) perire. (14) „has ceased“, and „has ceased to be“, by *Perf. of esse*.

not lost. The only safety for the defeated is to (15) hope for no safety⁴. Not a few of the brave had joined me as companions to attack with me the faithless enemy. The darkness of the night favoured our bravery, and many of the Greeks were cut down by our swords. Thus we advanced (16) to the citadel, not as if we hoped for a victory but to encounter (17) the death of the brave. But what abominable (18) deeds presented themselves to our eyes there! Who is so hard-hearted (19), that he could recollect them without shedding tears!⁴

Whilst he was thus speaking, tears prevented him from continuing his narration. However, how great the cruelties were, which the Greeks committed, how great the bravery, by which Aeneas saved himself and his relations (20) from the flames of the city, will be learned best from Virgil himself.

No. 115.

Old Age Must Be Honoured (1).

God demands (2) of us to love all men, but especially to show respect (3) to those who are much (4) advanced in age (5). It would take too long to set forth all the reasons, why we ought to comply (6) with this demand (7) and wish (8). It is sufficient to say, that (9) all nations, provided they followed (10) right reason, have deemed old age worthy to be honoured by all. To mention only the Romans and the Greeks, there is no one, who does not know with how great praises Cicero, through Cato, extols old age in his beautiful book on age. What shall I say of the Greeks? To pass over (11) the rest of

(15) ut. (16) pervadere. (17) oppetere. (18) nefandus, nefarius. (19) durus, ferreus. (20) suus.

No. 115. (1) colere. (*Periphr. Conjug. — Acc. with Inf.*). (2) postulare ut. (3) reverentiam adhibere, tribuere. (4) admodum. (5) grandis natu. (6) obsequi, obtemperare. (7) postulatio. (8) voluntas. (9) *Acc. with Inf.* (10) parere. (11) tacere.

the Greeks, among the Lacedaemonians there was one thing, which Cato could not help admiring, and which is worthy, even in our time, to be recommended (12) to youth. There was a law with them, that youths must obey not only their parents, but also all older people. Old age for its own sake seemed to them worthy of being revered (3) by the younger. Therefore young people everywhere made way (13) to old men and stood quietly, until they had passed by (14). When once at Athens an old man came into the theatre, he found in that numerous assembly (15) not one of his fellow-citizens who offered him a place. But when he had approached the ambassadors of the Lacedaemonians, all of them rose (16) together to offer a seat to the old man amongst themselves in the most honoured (17) place. When the people of Athens saw this (18), they deemed this respect (19) of the Lacedaemonians worthy to be approved of (20) by the greatest applause (21). There was one who said: "The Athenians, then, know, what is right; but though they know it, yet they neglect (22) to practise it". Since we cannot doubt that, what has been said, is true, Lysander rightly maintained, that Lacedaemon was the most honourable (23) abode for old age.

No. 116.

Speech of the Consul L. Aemilius Paullus.

When, in the war against Perseus, king of Macedonia, the chief command had been given, with great unanimity (1) of the senate and people, to the consul L. Aemilius Paullus the latter delivered, in the assembly (2)

(12) commendare. (13) de via decedere. (14) *Imperf.* (15) frequentissimus conventus. (16) consurgere. (17) honoratus. (18) *Relative Pron.* (19) verecundia. (20) comprobare. (21) plausus. (22) omittere. (23) honestus.

No. 116. (1) consensus. (2) contio.

of the people, the following speech, before he went to war: „You have conferred upon me a great honour, Quirites, since you considered me as the fittest, to whom this Macedonian war might be confided (3). For, in fact, to this war, which has been protracted (4) in a disgraceful manner, such an issue must be given, as is worthy of the Roman name. I hope, however, in the first place, that the Gods will help (5) me; then I venture to affirm for certain, that I shall endeavour with all my might to show you, that you did not in vain place your hope in me. What is necessary for the war, has been decreed by the senate. As I must start at once, my colleague C. Licinius will make all these preparations with the same zeal, as if he himself had to conduct (6) this war. If, however, I shall write anything to the senate or to you, you will consider me more worthy to be believed, than the various rumours, which are usually spread about (7) without a certain author. Scarcely any one despises (8) rumours so far that his mind should never be alarmed (9). In all circles and even at all banquets, there are people, who conduct armies to Macedonia, who know where the camp must be pitched (10), what places must be garrisoned (11), where storehouses are to be erected (12). No one is found who equals them in the skill of finding out how, by land and by sea, provisions are to be supplied (13), when fighting must be done (14) with the enemy, when it is better to keep within the camp.

No. 117.

Chapter II.

And there are very few who only utter their opinion of what is to be done; many are so arrogant as to con-

(3) committere. (4) bellum ducere, or trahere. (5) adesse. (6) *Periphr. Conjug.* (7) divulgari. (8) *by* contemptorem esse. (9) perturbare, debilitare. (10) locare. (11) praesidiis confirmare. (12) ponere. (13) advehere. (14) configere, manus conserere.

demn the general in his absence as if he had been accused before them and brought to trial. These things greatly hinder the commander in well conducting his affairs. For few are of so strong a mind against an unfavourable (1) rumour, that, like Fabius the Lingerer, they prefer (2) their chief command to be restricted (3) by the vanity of the people, to less carefully managing (4) the affairs of the state. I do not fear that any one may interpret this as arrogance on my part; the affair is important enough (5) to be considered with the greatest care. I am not the man to believe, that the commanders ought not to be admonished; no (6), I deem that man who carries out everything exclusively (7) according to his own opinion, rather a proud than a wise man. But only few are fit to give advice to the commander with prudence. Where is the commander who does not gladly avail himself of the counsel of those who are skilled in warfare? But those are the ablest to give advice, who are themselves present at the operations (8), who behold the enemy, the place, the opportunity of the times, with their own (9) eyes. Hence, if there be any one who is confident of being able to give useful advice (*Plur.*) in this war, I do not doubt, that he will be a most agreeable companion to me. I shall share with him my vessel, my horses, my tent, and my meals. But if there be no one, to whom this is pleasing, no one will think himself fit to command (10) me from the land, how, on the open sea, I have to steer (11) my tossed (12) vessel. The city offers topics enough in which the idle can delight. No one may fear, that, in the camp itself, good advice (*Plur.*) will be wanting to us“. — Thus L. Aemilius

No. 117. (1) adversus. (2) malle. (3) minuere, also obtrectare. (4) gerere, administrare. (5) satis gravis, or *Superlat. of dignus*. *Gram. § 258.* (6) immo. (7) *by* unus. See *Gram. § 238. 9.* (8) res gerenda. (9) suus *only*. (10) imperare. (11) gubernare. (12) jactare.

Paullus went to war and soon after led the captured king Perseus to Rome.

No. 118.

The Areopagus of the Athenians.

Not unjustly has the Athenian state been extolled by the ancients with many praises, because it possessed (1) the Areopagus. This was a very grave and sacred assembly, which passed judgment not only on the greatest crimes, but also on the morals of the citizens. No one was received into it, unless he had faithfully discharged the office of an Archon. The trials were conducted at midnight and without light (2), because, if they were held during the day (3), the judges could easily be moved by the miserable sight of the accused. One by one they gave their votes amid the deepest silence, so that no one could know, what had been decided by the other. Once the Areopagites are said to have condemned a boy who had been accustomed to tear out (4), with cruel pleasure (5) the eyes of birds. For they judged, that this was a token of a very bad disposition, which, in the future (6), might threaten harm to many. By the same Areopagites a most careful inquiry was carried on, what each of the Athenians was doing (7), and by what business (8) he sustained his life; and one who did not live honestly, they punished by their judgment. In law-suits (9) the Areopagus was most just. Demosthenes extols it with the highest praises, because it had never, in any action (10), passed a judgment, with which either of the quarrelling parties (11) had not been satisfied. It is not certain, at what time the Areopagus was established. Some ascribe its origin to Ares, the war God of the

No. 118. (1) uti, habere. (2) lumen (*Plur.*) (3) interdiu. (4) effodere. (5) libido. (6) in posterum. (7) agere. (8) quæstus. (9) in litibus dijudicandis. (10) causa. (11) litigantes (*Mascul.*).

Greeks, some to Solon. Cicero does not doubt, that Solon has better deserved (12) of the state, than even Themistocles, because the former instituted the Areopagus. However that may be, there can be no doubt, that its origin must be referred to the time, before Pisistratus entered upon (13) the administration of public affairs. It existed still in the time of the Apostle St. Paul, since we learn from the Acts (14) of the Apostles, why the Apostle was conducted before (15) the Areopagus, and what was the result (16) of his speech there.

No. 119.

Something about Xenophon.

Socrates once met (1) Xenophon in a narrow street, before he had become acquainted (2) with him. When he, therefore, saw that handsome (3) and modest youth, he prevented him from continuing his way (4) by holding out (5) his stick. As soon as the youth had stopped (6), Socrates asked him, where the things were bought, which men need for living. And when Xenophon at once answered at this: „In the market-place“, Socrates asked him again, where youths were made good and honest men. And when Xenophon replied, that he did not know, where this was done, Socrates said: „Follow me, and you will learn it“. — Xenophon doubted, whether he should go with the Spartans to Cyrus in Asia, or whether it was better to remain at Athens. He, therefore, asked Socrates, what he advised him to do. And he advised him, to consult Apollo. Xenophon, therefore, travelled to Delphi and asked the oracle, to what God

(12) melius mereri de. (13) accedere ad. *Gram.* § 288. 1. (14) acta, —orum. (15) in, *with Acc.* (16) exitus, eventus.

No. 119. (1) occurrere, obvium esse. (2) cognoscere (= „to bec. acq. with“). (3) formosus. (4) iter continuare. (5) porrigere (*Ablat. absol.*) (6) consistere.

he must offer sacrifices that his voyage to Asia might have a prosperous success. Apollo answered: „To those to whom it is a duty to offer sacrifices“. And Xenophon communicated this to Socrates. Socrates, however, reproved (7) him, that he had asked, to what God sacrifices should be offered up. „You ought to have asked, he said, whether it was better for you to go or not. But since you have asked otherwise, offer sacrifices and go“. — Whether Xenophon was present (8) at the battle near Delion in the year 424 before Christ, and whether he was saved in that battle by Socrates, may be doubted, but it cannot be questioned (9), that he was a pupil of Socrates, and that in his four books of the *Memorabilia* of Socrates he gives a better picture (10) of his teacher, than Plato in his dialogues. Though it is uncertain, whether, after his return from Asia, he was sent, or went, of his own accord, into exile, and whether he died at Corinth, or somewhere else, yet no one can doubt, that he really died in exile.

No. 120.

Something about Diogenes.

Antisthenes, the teacher of Diogenes, died from disease. When he was lying (1) ill, Diogenes came to him and asked, whether he needed a friend. And Antisthenes, tortured with the greatest pain, exclaimed repeatedly (2): „Is there nobody, who is able to free me from this pain?“ And Diogenes went out, but soon returned and brought Antisthenes a dagger (3). „Will this not be able to free you?“ said he, handing the dagger over to him. Whereupon Antisthenes said: „I did not ask, who might be able to free me from my

(7) vituperare. (8) interesse. (9) in dubium vocare. (10) melius describere aliquem.

No. 120. (1) decumbere. (2) identidem. (3) pugio.

life, but from my pain.“ — But the same Diogenes seems himself to have been fond (4) of his life. For when he had been prostrated (5) by a violent sickness, one of his enemies asked him mockingly (6), why he did not rather wish to die; whether he would not free himself from so great sufferings. Whereupon Diogenes replied: „Did you never learn, how a man must (7) speak and how he must act?“ And as the former was silent, Diogenes said: „Does it not seem fair to you, that those should live, who know how to speak and act correctly in life? You, therefore, must die, as you have not learned to speak and act with honesty (8); but as I myself know this art, I must wish to be amongst the living, that I may be useful to them.“ — When the same Diogenes, one day, was asked, what he had done, or what he was doing, why he was called a dog, he said: „Because I flatter (9) those, who give me something, bark at (10) those, who give me nothing, and bite the wicked.“ — Once Diogenes was captured by pirates and brought to Corinth to be sold. Being asked what art he knew, he answered: „I know very well, how people must be ruled.“ Whereupon he advised the crier (11) to ask, whether any one was willing to buy for himself a master. — When he was asked, in which part of Greece he had seen true and excellent men, he said: „Men I saw nowhere, but boys I saw at Lacedaemon.“

No. 121.

On Divination (1).

There have always been men, who endeavoured to know beforehand, what good or evil would happen (2) to them

(4) adamare. (5) dejicere, prosternere. (6) irridere. (7) *Pet-riphr. Conjug.* (8) honeste, cum honestate. (9) adulari. (10) allatrare (*though rare*). (11) praeco.

No. 121. (1) divinatio, or ars divinandi. (2) by esse. See *Gram. § 144. 1.*

in life. And yet what is there, what is more obscure and difficult to know (3), than the future? There is no one who is able to say, whether this day will be the last of his life or not. And very prudently has God himself concealed from men, what good or evil may befall them, or how long a life he has determined to grant them. For how few (4) are there out of so many thousand men, who are able to bear the present with an even mind! What would happen, if men knew the future? Nevertheless, in the remotest times, there were already many who tried (5) to predict the future from certain signs. Truly, there is nothing which is more absurd; and yet, many suffered themselves to be deceived by such folly. The Greek oracles, indeed, have, by their wise moderation and prudent advice, often been very useful to those who consulted them (6); but who is there who doubts, that they oftener abused the credulity of men for gain and profit? But what shall one say about the divination of the Romans? Can it have any influence (7) on the issue of an undertaking, whether the victim has two livers, or is found without any (8)? And yet the haruspices, who practised this art, had great authority (9) with the people. But the augurs, who are sometimes called auspices, divined from the flight (10) or singing of birds, or from the hunger of hens. But is there any reference (11) to the victory or defeat of an army, whether the hens have eaten (12) greedily or not? Again (13) it is certainly of no importance, whether the birds have been flying from the right or from the left, whether they have been singing or have not appeared at all. The whole art of divination is, therefore, void (14) of all reason.

(3) *Gram. § 291.* (4) *quotusquisque (Singul.).* (5) *conari.* (6) *Partic. Constr.* (7) *quidquam valere ad.* (8) *Repeat Subst.* (9) *esse, with Ablat. qual.* (10) *volatus.* (11) *pertinere ad.* (12) *pasci.* (13) *item.* (14) *expers, with Gen.; inanis, with Abl.*

No. 122.

The Countries, in Which (1) the Greek and Latin Languages Were Understood (2) at the Time, When the Christian Religion Began to Spread.

It came to pass in the order of (3) Divine Providence, that people, at the time, when Christ was born, could be easily understood, as the same language prevailed almost everywhere, and that nearly the whole known world had the same government (4). If in one country people had spoken this, in another another (5) language (6), what difficulties would those have had, who had to announce everywhere, that Christ, the Saviour of the world (7), had appeared. If many kings and rulers had been in the different countries, how would the Apostles and their disciples have been prevented by them from going from one empire to another (8)! If this king had received them as friends, they would perhaps have been refused, for that very reason, as enemies by the other. But owing to the expeditions of Alexander the Great, and through the empires and cities, founded (9) by his generals in Asia and Africa, the Greek language and literature had spread, if not everywhere, at least in the most populous countries. Antioch, as Cicero mentions, was filled with learned men; but he means (10) the Greeks. „Greek, says he, is read by almost all nations, Latin is confined to pretty narrow limits.“ In Media, Syria, Mesopotamia, and almost all parts of Asia, Greek cities had been built, and in almost all other cities Greeks had immigrated. They had likewise spread in Palestine and Phoenicia. „Conquered

No. 122. (1) *Gram. § 238. 5.* (2) *Graece et Latine scire.* (3) „in the order of“ = *by.* (4) *uno imperio contineri.* (5) *Gram. § 238. 7. 3.* (6) *lingua loqui.* (7) *Salvator hominum, here also mundi.* (8) *Transl. „from empire to empire“.* *Gram. § 238. 7. 3.* (9) *constituere.* (10) *dicere, significare.*

Greece, says Horace, has brought the arts into savage Latium.⁴ Even slaves commanded a higher price⁽¹¹⁾, if they understood Greek. Cicero spoke Greek⁽¹²⁾ in the senate at Syracuse, which, however, was made an object of reproach to him by Verres. When the proconsul P. Crassus went to Asia about the year 130 before Christ, to make war against Aristonicus, who was about to take possession of the kingdom of Pergamum, he showed himself so kind towards the Greeks, that, if any one was accused before his tribunal in the Ionian dialect, he pronounced judgment⁽¹³⁾ in the same, or in the Attic, or Doric, or Aeolian, if they had so addressed him.

No. 123.

Chapter II.

Victorious Augustus addressed the people at Alexandria in the Greek tongue, and a certain Mucian induced, by his Greek eloquence, the inhabitants of Antioch to acknowledge Vespasian as emperor. Molo from Rhodes, the teacher of Cicero, was already allowed, without an interpreter, to speak Greek in the senate. At the time of Valerius Maximus, who lived under the emperor Tiberius, the curia resounded with Greek transactions⁽¹⁾. The emperor Claudius addressed the ambassadors, who lived in the provinces, in Latin, when they were of Roman descent, and he required them to answer him in the same language; but to Greek ambassadors he spoke, with fluency⁽²⁾, in the Greek language. In short, it is an error, if some believe, that Greece was long unknown to the Romans, especially in the oldest times. In Italy the Delphian oracle, as Herodotus relates, was

(11) *Gram.* § 218. 1. or 2. (12) *Graece loqui.* (13) *sententiam dicere.*

No. 123. (1) *actionibus resonare.* (2) *copiose loqui apud aliquem.*

already known in the second century after the building of Rome, in the city itself at least under Tarquin the Proud. But if the Sibylline books were already of great authority under the king whom I have just mentioned, who will then doubt, that the Romans, at that time, knew Greek? When Cicero, in his books on the state, speaks of the times of the last king of Rome, he says: „At that time there was a by no means insignificant rivulet flowing into this city from Greece, but a mighty stream of sciences and arts.“ In the speech, which Caesar delivered on the punishment of Catiline's companions, he does not hesitate to say, that the Romans had always been ready, if they had found anything good in other nations, to receive it from them; that, in the choice of punishment, they had imitated the Greeks. Nor can it be doubted, unless we refuse credit⁽³⁾ perchance to trustworthy authors, that the Romans at the time, when the twelve Tables were put up, knew the laws of Greece.

No. 124.

Chapter III.

Pliny records, that the Decemviri had a certain Hermodorus of Ephesus as interpreter of the Greek laws, and a pillar had been erected to this man. Cicero says somewhere, though he exaggerates⁽¹⁾ the matter: „It is believed, that the cultivation of literature, that learning, religion, the fruits of the field, jurisprudence and laws had come from the Athenians and been spread into all countries“. But if any one were of the opinion, that the Romans had not cared to spread their own language, he would be greatly mistaken⁽²⁾. How

(3) *fidem abrogare.*

No. 124. (1) *augere.* (2) *maxime falli, or after id (res) me maxime fallit.*

much the Roman magistrates, in earlier times, guarded their own and the Roman people's authority, can be understood from the fact, that they persisted (3) with great firmness in never giving an answer to the Greeks except in Latin. Nay, they forced them, not only at Rome, but also in Greece and Asia, to speak through an interpreter, that the authority of the Latin tongue might appear the more glorious with all nations. If the emperor Tiberius had not spoken Greek well (4), it would have been attributed to his ignorance, that he refused to accept the testimony of a centurion in Greek (5). But he cared so much for the dignity of the Latin language, that he prevented the speaking of Greek in the senate, and did not wish Greek words to be mixed up with the Latin. Though soldiers were asked in Greek before a court, yet they had to answer in Latin, whereby they were forced to learn some Latin (6). In the time of St. Augustine, as he himself says, very few in Africa would have answered, if they had been asked in Punic (7), but the Latin language was so common, that children learned it, as it were, whilst playing, from their nurses and guardians (8). In the time of Tertullian the Bible had long been translated into Latin (9). Plutarch is of opinion, that all men speak Latin, and Strabo relates, that in Gaul many had assumed (10) the Roman language and Roman manners, and could not be called barbarians any longer.

No. 125.

Chapter IV.

When once the consul Claudius, as we read (1) in Dio Cassius, another Greek writer, put a question to

(3) perseverare. (4) bene Graece loqui. (5) Graece dictum. (6) nonnihil Latine loqui discere. (7) Punice. (8) nutrix et custos. (9) in Latinum convertere, Latine reddere. (10) uti.

No. 125. (1) scriptum videmus, scriptum est in, or apud.

an ambassador, who was a Lycian by birth, but had obtained the Roman citizenship, and the latter, on account of the ignorance of Latin, did not understand the question, the consul deprived him of the citizenship, adding, that no one ought to be a Roman, if he did not understand the language (2) of the Romans. The edicts of the praetors were proclaimed to the conquered nations only in the Latin language (3), and thus, as St. Augustine says, the domineering state put on the subdued states not only its yoke, but also its language. Yet we read (1), that Roman edicts were published (4) at Tyre and Sidon in the Latin and Greek languages. In several places Latin and Greek were understood equally well. St. Caesarius, bishop of Arles, would not have ordered Latin and Greek psalms and hymns to be sung in the churches of the city, if both languages had not been spoken (5) there. But if we consider (6), how many schools of Rhetoric (7) had been established in the provinces already under the first Roman emperors, we shall easily understand, that the custom of speaking Latin was more and more spreading. After Vespasian had assigned (8) 100,000 sesterces (9) yearly from the imperial treasury (10) to the Rhetoricians at Rome, Antoninus Pius conferred honours and salaries (11) upon the Rhetoricians, philosophers and grammarians, not only in the city, but in all provinces. How many Latin writers of the first Christian centuries came from Spain alone, is well known; from Gaul came Petronius, Eumenius, Ausonius of Bordeaux, Sidonius Apollinaris, Hilarius, bishop of Poitiers, and others. If the writings

(2) linguam scire. (3) edicta Latine proponere. (4) promulgare. Arelatensis. (5) See 122, 6. (6) *Fut. Perf.* (7) Rhetorum scholae. (8) constituere. (9) 1,000 sestertii = 1 sestertium hence 100,000 sestertii = 100 sestertia. For 100 use *Distribut. Num.* (10) fiscus (= „*imper. treas.*“). (11) salarium, or merces annua. Burdigalensis; Pictavicus; Lugdunum, — nensis.

of the younger Pliny were for sale at the bookseller's at Lyons, many other Latin books were there also. If we consider (6) all this, we must confess, that those two languages have been spread so widely by God's providence and wisdom, in order more easily and more quickly to spread the doctrines of Christ.

No. 126.

What the Heathens (1) Asked of Their Gods, and How They Did It?

It has been asked, whether the Greeks and Romans and other nations begged of their Gods only for good health and riches, or for virtue and piety and sanctity also; whether they demanded from them blessings only for themselves or for others, too. What the Persians were allowed by the law to ask during the sacrifices, we learn from Herodotus. He relates (2) that they were forbidden to ask for their own personal welfare; they could only ask for the welfare of all the Persians, since in that (3) the welfare of each one was included. How the Lacedaemonians besought the Gods to grant them the good and the beautiful, and to give them the power (*facultas*) to suffer injuries, is likewise known. What shall I say of Socrates? The sophist Maximus, who lived (4) at the time of the emperor Commodus, relates, what Socrates continually asked of the Gods, with how many prayers he begged them for virtue, for tranquillity of the soul, for innocence of life, for hope of a good death. Nor can it be doubted, what Plato advises to ask for, since he admonishes all men, to beseech the Gods by sacrifices, by prayers and vows, to be allowed to live in continual communication (5) with them. From

No. 126. (1) qui verae religionis erant ignari. (2) memoriae prodidit (*with Acc. c. Inf.*). (3) *by* quippe qui. (4) florere. (5) communitas. *Constr. after Gram. § 207. 1.*

ancient writers we learn also, in what manner the Greeks began and ended their daily work, even their meals. It cannot be doubtful, whether they rightly or wrongly believed that there were many Gods, since it is against reason to believe this, but it can rightly be asked, whether we are worthy of the Christian name if we do not imitate them in praying (6) in the morning and evening, before and after (7) meals. Also among the Romans many believed that the Gods knew best, what is useful to us. „Leave that to the Gods, says Juvenal, to consider what is most fitting and most useful for us in all our affairs.“ And do you wish to know, what the ancients required in order that our prayers may be heard by the Gods? „The Gods do not consider, says Pliny, how studied (8) the prayers of their worshippers are, but of how great innocence and sanctity their life is.“ The ancients were also convinced, that a praying man should, by the motion and attitude of his body, show, what was going on in his soul (9). This was the reason, why they lifted up their hands to Heaven, why they fell on their knees (10), why they kissed the images of the Gods. This was also the reason, why Julius Caesar, when he, after his fourfold triumph, was on the point of offering up his thanksgivings to the Capitoline Juppiter, ascended, as Dio Cassius relates (2), on his knees (11), the single steps to the Capitol. Can, then, any doubt remain, whether it is a disgrace or an honour for a Christian to bend his knees before him (12), who is the only true God? No, we must consider him a fool, who deliberates, whether he should do so much honour to God or not.

(6) Deum precari. (7) *See Gram. § 305. 3. Note.* (8) accuratus. (9) animo agitari. (10) genibus niti. (11) *Ablat. instrum.* (12) genua ponere alicui.

SECTION XI.

Use of the Imperative.

(Grammar § 264 and 265.)

No. 127.

A Father to His Son (1).

How we are doing (2) and what news has occurred here, you learn from the letter of your mother. Consider her admonitions carefully and follow them conscientiously (3). The precepts of a good mother are generally more efficacious for an honest life, than the sayings of wise men. For you see, that your mother confirms all her precepts by her own example; and having been accustomed by her to obey, you have learned by usage, not only how great a sweetness, but also how great an advantage springs from this obedience (4). The life of the so-called wise men, however, it is to be regretted (5), contrasts (6) too often with their own doctrines, so that this or that one could be advised: „Do yourself what you deem to be so honest, before you bid others to do it“. But do not, therefore, believe, that their precepts are esteemed little by me; you know, indeed, that I often make use of them both to encourage (7) myself by them and to instruct others. But believe me in this also, that out of those wise men, who, at the same time, have been the best, very many either owed the pith (8) of their wisdom to a mother, or at least wished to have received it through a mother's instruction (9). Therefore do not withdraw (10) from the precepts of these men. I myself have added some pre-

No. 127. (1) salutem dicere. See *Gram.* § 308. 3. (2) valere. (3) religiosus. (4) obsequium, oboedientia. (5) dolendum est quod. (6) pugnare. (7) corroborare, confirmare. (8) *by* summus. (9) institutio. (10) se subtrahere alicui rei („from“).

cepts of this kind for your benefit. Listen, then, to them and use them well. First of all (11) honour God and refer to Him whatever happens to you. Just (12) this has always been your mother's first rule (= *precept*). If you are going to begin (13) any difficult work, first implore God's help, being fully convinced (14), that, without it, you can achieve nothing at all; and then go to your work. As soon, however, as you have commenced, persevere in the work itself with so great a zeal and such confidence (15), as if you had to accomplish everything by yourself.

No. 128.

Chapter II.

Whatever you deem so important as to feel obliged to do it, you must always deem so important as to do it well. Hence if you are going to pray (1), pray well; if you are going to read or write, read and write well; and likewise in all other things. For be convinced, that thus not only the single actions (2) will be carried out best, but that also the mind will be strengthened (3) unto a manly firmness. Prepare (4) yourself so, that you are more efficient (5) than others, but live so with all, as if all could do the same. Riches despise, but do not despise him, who uses his riches well; for he is worthy of true honour. In order, therefore, to have what you may be able to use well, take pains to acquire riches by honest labour. My son, do not despise little things; he who has proved himself faithful and careful in small things, will advance (6) to greater things. Do not quarrel (7) with an irritable man; for you will

(11) omnium primum, *also* ante omnia. (12) *by* ipse. (13) *Periphr. Conjug.* (14) ita sentiens atque intelligens. (15) fiducia.

No. 128. (1) orare, *with and without* Deum. (2) singula quaeque. (3) corroborare. (4) comparare, instruere. (5) plus valere, *or* posse. (6) evehi. (7) disputare, certare.

provoke his anger, but not arrive at the truth. Rejoice, if your friend prospers, but do not rejoice, if your enemy goes to ruin (8). Do not wish to be considered mightier than others. Do not laugh at one who makes mistakes in his speech; for not even (9) you are master of your tongue (10); hence rather excuse him, as much as you can, and say, that he has only erred in his word, but had the truth in his mind. Have always the truth before your eyes. To be silent is often both useful and honest; but to depart from the truth is never honest, therefore not useful either. Join (11) wiser men, if they do not unwillingly bear you; but avoid fools. Do not irritate one who is more powerful; the weaker, however, do not hurt, but protect him, if he be hurt by others. Flee from bad people; the familiarity (12) with the bad easily effects, that you yourself become worse; but guard against offending the good. Know, my son, that the ground (13) and foundation of all virtues is reverence towards God and his commandments. These counsels, then, keep, and you will be happy.

No. 129.

Old Treaties of the Romans and Their Oldest Written Laws.

Although Latin writers relate, that the Romans, before the first Punic war, were very unskilful in naval affairs, yet it cannot be doubted, that they had visited (1) many and distant seas before that time. This becomes evident (2) chiefly from two treaties, made (3) between the Carthaginians and Romans, for the sake of commerce, one about the year 509 before Christ, the

(8) occidere. (9) ne — quidem. (10) os. (11) applicare se, adjungere se. (12) consuetudo. (13) caput.

No. 129. (1) pervenire in, or ad, frequentare. (2) by intelligere. (3) foedus facere.

other about the year 348 before Christ. In these treaties amongst other things the following points were stipulated (4). The Romans shall not sail beyond the cape (5) Hermaeum, unless they are forced by storm or the enemy. If, however, a Roman vessel has been compelled to come so far, they shall neither sell nor buy anything, except what is needed for their return or for sacrifices. The Romans, for the sake of commerce, shall not sail to Sardinia or Libya, nor found towns or trading places (6) there. They shall not bring their ships into the harbours of those regions, except to repair them or to buy victuals (7). But in Sicily, as far at least as it is subject to the Carthaginians, and in Carthage itself, they shall buy and sell anything by the same right which the citizens use; and the Carthaginians shall also enjoy the same rights at Rome. — The oldest written laws were those of the Twelve Tables. They were drawn up (8) in the years 451 and 450 before Christ. Several of these laws are excellent, several, however, must be considered disgraceful. Among other things we find written therein: If any one has committed theft by night, and has been killed by another, the former be considered to have been killed justly. If he has stolen by day, he shall be flogged, if he is caught. He who has been convicted of arson (9), shall be burnt. False witnesses shall be thrown down from the Tarpejan rock. If a slave has committed theft, he shall be delivered over for punishment. If any one has composed a poem, which causes disgrace to another, he shall be cudgelled (10). If a father has sold his son three times, the son shall be free from the care of his father.

(4) sancire. (5) promuntorium. (6) emporium. (7) cibaria, alimenta. (8) conficere, conscribere, componere. (9) incendii dolo a se excitati (or facti) convinci. (10) fusti (or -e) ferire.

No. 130.

Some Sayings (1) of the Seven Wise Men.

To each of the seven wise men of Greece, all of whom, except Thales, governed the state and deserved well of their fellow-citizens by legislation (2) and the administration of public affairs, some excellent sayings and precepts are ascribed. „Observe measure (3) in all things“, said Cleobulus, born at Lindus, a city in the isle of Rhodes. Another of his sayings was: „Bestow benefits (4) on enemies as well as on friends, on the former to gain them, on the latter to retain them“. Moreover he is recorded to have said: „Leaving the house think over (5) what you have to do, going home reflect upon what you have done; in fortune be not haughty, in misfortune do not lose courage“. — Periander, king of Corinth, said: „Meditate, before you act“, and, „Crimes committed shall be punished, but prevent also people from committing them; in the love of friends stand always firm (6), whether they are in good luck or in difficulties“. Yet he himself, in a fit of anger, killed his own wife, and is justly accused (7) of having oppressed (*Infin.*) his own subjects (8). — Pittacus of Mitylene said: „Observe the right time; pardon is better than vengeance; do not speak ill even of an enemy; do as much good, as opportunity allows“. When his fellow-citizens were willing to present him with many thousand acres of land, he refusing them said: „Pray (9), do not give me that, which many people grudge me, which very many eagerly covet“. — Bias of Priene in Ionia said: „Whatever good you do, ascribe it to the Gods; going (10)

No. 130. (1) nonnulla dicta. (2) *by* leges dare. *Likewise the foll. by* rem publicam administrare. (3) modum retinere alicujus rei. (4) bene facere alicui, beneficia conferre in (*Acc.*) (5) meditari. (6) sibi constare in amore erga. (7) argui. (8) civis. (9) rogo vos, quaeso. (10) proficisci.

from boyhood to old age take (11) wisdom as a companion, it will last longer (12) than any other good!“ When once he was on the same vessel with several impious people, and his fellow-passengers, on the rising of a storm, invoked the Gods, he said: „Be silent, that the Gods may not perceive, that you are in danger“. In a similar manner a Roman law, which is mentioned in Cicero, says: „The impious shall not dare to propitiate the anger of the Gods by presents“.

No. 131.

Chapter II.

When Bias one day, on the approach (1) of the enemy going to besiege his birth-place, saw his fellow-citizens endeavouring hastily to carry away their property, he himself went away slowly and without taking anything (2). When one asked him, why he alone did not save anything of his property, he replied: „I carry all my property with me.“ As if he would say: „Do not long for goods, that are (3) without yourselves and can be snatched away from you by misfortune, but acquire such goods, as lie (3) within your souls.“ — More prudent than loving (4) is the precept of Thales from Milet: „Do not go bail for anybody.“ Yet we know (5), that he was not void of love; for he continually gave poor people so much of his property, that he himself remained always poor, though he could have been (6) very rich. He was also accustomed to say, that nothing was easier, than to admonish another, nothing more difficult, than to know oneself. Excellent is the following precept: „Avoid yourself, what you

(11) sumere. (12) *Transl.* „will be longer (diuturnus)“.

No. 131. (1) *Verb (Ablat. absol.)*. (2) *only sine ullis rebus*. (3) positum esse. (4) *Gram. § 237. 5.* (5) *constat alone, or with inter omnes*. (6) *Transl.* „though he could (was able to) be“.

blame in another(7).“ — Chilon of Lacedaemon, one of the Ephors, said: „Keep secrets; use your time well; bear offences with an even mind; these three things are very difficult, but necessary.“ He is also recorded to have said: „Pay attention to yourself; honour old age; do not speak ill either of the dead or(8) of the living; restrain your tongue; prefer loss to unjust gain.“ „Gold, said he, is tested by a stone, the inclinations of men by gold.“ — „Follow reason as a guide“, is a saying ascribed to Solon, the known lawgiver of the Athenians. He also said: „Wish nothing too eagerly; obey, before you wish to rule; flee the company of the bad; be not hasty(9) in choosing one as a friend, but do not give up(10) him who is your friend.“ The saying: „Know thyself“, is attributed(11) both to Chilon and Solon. The same precept was written in golden letters on the temple of Apollo at Delphi.

SECTION XII.

Use of the Infinitive.

(Grammar § 266—277.)

No. 132.

To Die for One's Country is Honourable(1).

„It is sweet and honourable to die for one's country.“ Of this saying of the old poets the best men of all ages have approved(2) by their actions. Has not Codrus, the last king of the Athenians, wished, of his own accord(3) to be cut down by the hands of the

(7) alter. (8) „not — either — or“, ne — neve. (9) festinare. (10) dimittere. (11) „the saying is attributed“, by dixisse dicitur, or ferunt dixisse.

No. 132. (1) decorus. (2) comprobare. (3) ultro.

enemy in order to save his country? With the Spartans the boys already learned to despise pain and even death in order to be prepared, as men, willingly to suffer anything for their country. To die, while fighting bravely, was, with them, considered the highest praise; to return from the battle without their shield, was the greatest disgrace(4). We read, that Leonidas with his 300, when they were no more able to repulse the Persians, preferred to obey the laws of their country and to encounter a certain death(5), to saving their lives. Epaminondas of Thebes wished to live until it was announced that his soldiers(6) had gained the victory; then he ordered the iron to be drawn from the wound, and he gladly died. However not only from the Greeks, but also from the Romans instances of such courage can be taken. Three Decii are said to have devoted themselves to a voluntary death for their country. The first of them is recorded(7) to have commanded(8) the left wing of the Roman army in the battle near Mount Vesuvius in the year 340 before Christ. When his soldiers began to be pressed back(9), Decius dared to rush(10) into the midst of the enemy, and there he did not cease(11) to fight, until he broke down(12) covered(13) with wounds. The son followed the example of his father in the battle at Sentinum in the year 295 before Christ. As he was not able to sustain the attack of the Samnites, and nevertheless wished to secure(14) the victory for the Romans, he determined to throw himself(10) into the lines of the enemy. By this the Romans were so encouraged(15), that they began more bravely to resist and gained the victory. In the battle

(4) dedecus, turpitude. (5) oppetere mortem. (6) only suos. (7) ferre. (8) praeesse. (9) urgere, reprimere. Gram. § 146. Note. (10) se injicere, immittere. (11) desistere. (12) corruere. (13) cooperire. (14) in tuto collocare. (15) by animum addere (or facere) alicui.

at Asculum, which was fought (16) against Pyrrhus in the year 279, the grandson of the first Decius is said to have sacrificed himself (17) in the same manner. Another illustrious example is that of the Fabii. 306 men, all of that same family, determined, alone to wage war against the enemy, and they did not cease to fight, until all of them (18) had fallen.

No. 133.

The Taking (1) of Babylon by Cyrus.

The prophets Isaiah and Jeremiah had foretold, that Babylon would be taken. If we compare the details (2), which the prophets relate about the future events, with those, which Herodotus, Xenophon and others have recorded after the taking of the city, we shall find, that both (3) wonderfully (4) agree. It is known that Cyrus, the king of the Persians, first vanquished Croesus and destroyed the kingdom of Lydia. Then he marched against Babylon, after he had made an alliance with the Medes. For, that a kingdom of the Medes still existed, when Babylon was taken, the prophet Daniel says so clearly, that no one can deny it. When the Babylonians had learned, that Cyrus was approaching with an army, they believed that it would be the best, to fight with him in a battle; but it is known that they were beaten and put to flight. Then Cyrus ordered the city to be besieged (5). Since the Babylonians had suspected that Cyrus would do this, they had provided (6) everything necessary for life, for ten years. But as they believed, that the city was so fortified, that it could not be taken by force, they

(16) *facere, or edere.* (17) *vitam profundere.* (18) *ad unum omnes.*

No. 133. (1) *expugnare.* *Gram. § 282. 3.* (2) *singula.* (3) *utraque.* (4) *miro modo (not miro quodam modo).* (5) *obsidione claudere.* (6) *procurare, providere.*

despised (7) the siege, and gave themselves up to business (*Plur.*) and pleasures. When Cyrus was not able, for a long time, to effect anything, he saw that he ought to make use of a new kind of fighting. He therefore put one part of his army in that place, where the Euphrates flows into the city, another there, where it flows out of it, and ordered both to penetrate in these places into the city, as soon as they perceived that the river was fordable (8). After that he himself marched away from the city with the weaker (9) part of his army, and led (10), above Babylon, the Euphrates into a neighbouring lake. Thus the water of the river fell (11), and the army of the Persians rushed in from two sides, and fell upon (12) the inhabitants unawares (13). Those who lived in the middle of the city, did not even know, that the outermost parts of the city had been taken; for they were just (14) celebrating a feast. Thus most of them were, without a fight, cut to pieces (15). The prophet Isaiah had foretold, that Babylon would be taken, whilst the inhabitants were banqueting (16) and drinking, that at the taking soldiers would ride (17) upon camels and asses, and that all this happened (18), we learn from other writers.

No. 134.

On the Discovery of the Art of Writing.

We know that the art of writing was, in the oldest times, not altogether unknown; but it is not less evident, that this art was, in the beginning, very defective (1). Certain signs and images were used to assist the memory;

(7) *neglegere.* (8) *vado transiri posse.* (9) *debilis.* (10) *deducere.* (11) *minui, cadere.* (12) *opprimere.* (13) *inopinans.* (14) *forte.* (15) *occidere, trucidare.* (16) *epulari, convivari.* (17) *vehî.* (18) *evenire.*

No. 134. (1) *imperfectus, rudis.*

and from these probably (2) the sacred books (3) of the Egyptians or the so-called hieroglyphics (4) have originated. But it is known that they were not real (5) letters, but images of things. The first letters, as is believed, were invented by the Phoenicians; Cadmus, at least, of whom it is reported, that he brought the letters to Greece, had come there from Phoenicia. Some learned men have ventured to deny this. It may be doubtful, whether there has ever been a Cadmus, but there is no reason to distrust Herodotus, who not only says, that Phoenicians had come to Greece and brought the letters with them, but also that Phoenician letters were, at his time, still extant (6) in the temple of Apollo at Thebes, of which he maintains, that he himself saw and read them. Ephorus of Cyme, a pupil of Isocrates, of whom Polybius and Cicero say, that he was one of the most careful searchers of antiquity (7), maintains the same. Aristotle agrees with Herodotus and Ephorus, and likewise says, that the discovery (8) of letters must be attributed to the Phoenicians. Diodorus writes, that Dionysius had been of the same opinion; but this Dionysius is, without doubt, that Milesian, who lived at the time of Darius Hystaspis, though some believe, that he was from Mytilene and a contemporary of Cicero. Thus we must say, that the discovery of the art of writing is not without reason ascribed to the Phoenicians. The names of the single letters, too, are said to be of Phoenician origin. However all this may be, from many notices (9) it appears that even several centuries after Cadmus the art of writing was not in use with the Greeks. In the poems of Homer, which we know were composed about 500 years after Cadmus,

(2) *Gram.* § 268. 3. (3) *litterae sacrae*. (4) *by hieroglyphicus* (*Adject.*). (5) *verus, justus*. (6) *exstare*. (7) *diligentissimus investigator antiquitatis*. (8) *inventio*. (9) *indiciu*.

the art of writing is not at all mentioned; only in one passage is it reported, that some one had inscribed on a tablet *σήματα λυγρά*, sad signs, which evidently were no real letters. Still much less can we believe (10), that Ajax, of whom Homer relates, that he carved (11) a sign upon a pebble (12), knew and practised the art of writing.

No. 135.

Chapter II.

But there is still another account of the first inventor of letters, of which I would not, indeed, maintain (1), that it is more certain, but which I hope will be more pleasing. In the works of Plato Socrates narrates the following: „I have heard, that in the neighbourhood of Naucratis, a city in Egypt, an admirable and almost divine man lived, to whom also Ibis, a certain bird, was sacred. The man himself was called, I think, Theuth or Thoth. Of him, then, people say, that he first discovered the numbers, and the art of calculating (2), and geometry, and astronomy, and the game at tables and dice (3), and finally also the letters. Thamus was, at that time, as is recorded, king of all Egypt. He had his seat at Thebes, that large city of Upper Egypt, of which already the oldest poets say that it had 100 gates. To this Thamus, then, Theuth is said to have betaken himself and shown him his arts one by one. He hoped, without doubt, to receive great praise and a great reward from the king. Thamus, however, asked him what advantage each art would have. And when it seemed to him that Theuth said something true, he

(10) „can believe“, *by the Future*. (11) *insculpere*. (12) *calculus*.

No. 135. (1) *Perfect Subj.* (2) *ratiocinari*. (3) *calculorum alearumque ludus*.

praised him, when, however (4), he thought something wrong, he blamed him. Thus they are said to have disputed much about each art, for and against (5); but (6) it would take too long to relate all (6) in this place. Finally they came also to the letters, of which Theuth himself declared, that they were the foremost among the other arts. „This art (7), o king, said he, is altogether extraordinary (8); for I promise you, that the Egyptians, if they have learned it, will become wiser and obtain a more unerring memory; for in these letters evidently a wonderful aid (9) to (*Genit.*) memory and wisdom has been discovered.“ To which Thamus answered thus: „O most ingenious (10) Theuth! One is fit to discover hidden (11) arts, but another must needs pass judgment, what advantage or disadvantage they will bring to those, who use them. You, too, out of paternal benevolence towards your letters, have said, that they could do more than they really can, and you have even maintained the contrary of what is true. For it is plain, that those who learn this art, trusting in the letters, will neglect their memory, hoping to be able to recollect anything at any time by means of their writing. Thus you have evidently discovered a means of recalling to mind (12), but not the art of memory. To your scholars you present a certain appearance of wisdom, not true wisdom. For if they have read much without instruction (13), they will imagine (14) themselves to be wise, whereas they are unwise, and it will be difficult (15) to endure their company.“

(4) *Gram.* § 171, esp. Note 1. (5) in utramque partem. (6) quae omnia. (7) *here* doctrina, or disciplina. (8) singularis. (9) mirificum quoddam adjumentum. (10) artificiosus. (11) arcanus. (12) reminisci. (13) institutio, disciplina. (14) opinari. (15) molestus.

No. 136.

Arion, the Player on the Cithern (1).

You remember, that already, when you were boys, you were told the story (2) of Arion, the player on the cithern; but I hope, that you will not regret to hear it again. Well (3), Arion of Methymne was one of the most distinguished cithern-players of his time, of whom Herodotus relates, that he also invented the Dithyrambus, a new kind of poetry (4). He was a friend of Periander of Corinth, at whose court he spent a great part of his life. Once he made up his mind, to go to Italy and Sicily, hoping to acquire, by his art, riches and renown with the Italians. Periander who seemed as it were to forbode (5) that a misfortune would befall (6) his friend, besought him to remain at Corinth; but in vain. With a fair wind Arion reached Italy and, within a short time he gained (7) the hearts of all; all were astonished, that there was so great a power (8) in the sound of the cithern and in the voice of man, and honoured the minstrel (9) with rich (10) gifts and presents. But the longing for his friend recalled him to Greece. As he, however, believed, that on account of Periander's friendship Corinthian sailors, before all others, would care (11) for his welfare, he hired (12) a Corinthian ship and left Tarentum in order to return to Periander. But when the ship had reached the open sea, the sailors resolved to kill Arion and to take possession of his treasures (13). But Arion noticed (14) their plan, and besought them to grant (15) him his life, adding, that he was willing to give them his riches as a price for his life.

No. 136. (1) citharoedus (= „a player on the cithern“). (2) fabula. (3) igitur. *Gram.* § 168. 1. (4) poesis. (5) praesentire. (6) accidere. (7) sibi conciliare. (8) vis. (9) vates. (10) largus. (11) studere. (12) conducere. (13) opes, divitiae. (14) animadvertere. (15) concedere.

No. 137.

Chapter II.

The sailors, however, thought it probable, that Arion, if they granted him his life, would betray them to Periander, and therefore (1) all the entreaties of the minstrel were useless (2). They required, consequently, that he should at once either take his life, if he wished to be buried on the land, or throw (3) himself into the sea. As Arion, then, saw, that he must die, he entreated the sailors to be allowed to sing once more (4) on the stern in all the attire (5) of a minstrel, and he promised, immediately after to lay hands upon himself (6). But the sailors believed, that it would be a great pleasure for them, if they listened to the singing of the best of all the players on the cithern: they retired, therefore, to the middle of the ship, that the minstrel might not be disturbed (7) by the multitude of the by-standers. After Arion had put on his whole attire, he came forth, holding the cithern in his left hand, and standing upon the stern he sang in clear-sounding melodies (8) his most beautiful song, as if he hoped (*Pluperf.*), that the Gods themselves would save (9) him from the hands of the barbarians. And at the moment, when he had finished (10) his song, he threw himself, attired as he was, with the cithern from the stern into the sea. Thus the sailors were, indeed, disappointed in their hope (11), that Arion would take his life with the sword; but they did not doubt, that he would perish in the waves of the sea, and they continued, without any care (12), their voyage to Corinth. But a dolphin, which the sweetness of the singing had allured, is said

No. 137. (1) *Relative Connect.* (2) *inanis, irritus.* (3) *de-jicere.* (4) *hoc ultimum.* (5) *ornatus.* (6) *manus sibi inferre.* (7) *turbare, impedire.* (8) *acuti modi.* (9) *eripere, servare.* (10) *ad finem perducere, or finire.* (11) *spes me fallit.* (12) *securus.*

to have offered its back (13) to Arion and to have brought (14) him safe to the promontory of Taenarum in Laconia.

No. 138.

Chapter III.

Thence Arion betook himself, in the same attire, to Corinth and told Periander all, that had happened. But the latter could not convince himself, that such wicked (1) men were in his state, or that Arion had been saved in so miraculous a manner. He ordered, therefore, his friend to be watched most carefully, that he might not be able to tell anybody, what had happened. In the harbour, however, servants, despatched by him, were looking (2), whether (3) sailors from Tarentum arrived. As soon as the sailors had disembarked (4), they were commanded to come to Periander. When the tyrant asked them, whether they had heard nothing of Arion, one of them said: „I remember to have heard at Tarentum, that Arion was well (5) and highly praised by all; but himself we have neither seen nor heard.“ Then suddenly the folding-doors (6) of the nearest chamber (7) were opened, and Arion came forth to them, clad in the same attire, in which they had seen him throwing himself into the sea, and holding the cithern in his left hand. But the sailors, seeing the man, fell down upon the ground panic-stricken. Although they knew, that their crime would be punished most severely (8) by Periander, yet they did not dare to deny any longer, and they confessed everything with the same words, as Arion had related it to Periander. Prevailed upon by the entreaties of Arion, the tyrant, indeed,

(13) *tergum.* (14) *deferre.*

No. 138. (1) *sceleratus.* (2) *speculari.* (3) *si.* (4) *navem appellere.* (5) *sospes atque integer.* (6) *valvae.* (7) *conclave.* (8) *literally, or by gravissimo supplicio afficere.*

Müller, Exercises.

spared their lives, but they were commanded to go into exile to the barbarians, whom they had surpassed in cruelty and in inhumanity. But to Arion, as is recorded, a brazen monument was erected on the promontory of Taenarum, not a large one, a man sitting upon a dolphin; of which Herodotus notices(9) that it was still extant(10) at his time.

No. 139.

Shortness and Obscurity of Speech.

The shortness and obscurity of speech has something commanding(1), whereby it is brought about, that those who threaten others, very conveniently use it. For as in the darkness(2) the minds of men are more easily frightened, so it usually happens also, that a certain(3) obscurity of speech seems to be more frightful. The Lacedaemonians, I believe, often applied(4) this. To give an instance, they wrote to Philip, king of Macedonia, in the following manner: „The Lacedaemonians to Philip. Dionysius at Corinth.“ For by far stronger and more efficacious was that shortness, than if they had written thus: „Know that Dionysius, too, was formerly a very powerful tyrant, as you are now; and yet you see, that the same, expelled from his kingdom, now lives as a private person at Corinth. By this example you can convince yourself, that it can also happen to you to be turned out(5) of power.“ The former was evidently a speech of those, who wished to deter; if they had used the other speech, one would have believed, that they had been willing to warn the king, not to think himself too secure, confiding in his power. And not long after, when Alexander

(9) significare. (10) exstare (*Present*).

No. 139. (1) imperiosus. (2) obscurum, tenebrae. (3) quasi quidam. (4) sequi. (5) dejicere.

the Great took it ill, that the Lacedaemonians had sent to him only one ambassador, they answered: „One to one.“ They would have hardly been able to humble(6) more energetically(7) the pride of the king by a long speech.

No. 140.

Chapter II.

Of the Lacedaemonians, indeed(1), it is known, that they frequently used that brevity of speech. But we find, that others also, and even barbarians, were not unskilled in the same art. Dionysius wrote to the Locrians: „I shall make, that the cicadae sing, in your country, not on trees or shrubs, but on the ground“, signifying, that their whole territory would be laid waste by him. Of a certain king of the Scythians it is related, that he sent the following letter to the Byzantines: „Do not lessen my revenues(2), lest my horses come to be watered(3) among you“. Still this speech, though of an expressive(4) shortness, could be easily understood. But obscure was the answer, which Idanthysus, the Scythian, is said to have given to Darius, king of the Persians. For when Darius required of him through ambassadors, that he should surrender(5) himself and his property to him, Idanthysus is said to have sent him a mouse, a frog, a bird, and five arrows instead of(6) an answer. Darius himself considered that as a sign(7), that the Scythians were willing, to surrender to the Persians land, and water, and air, and their arms. But one of the noblest maintained(8), that the following was signified: „If you do not retire(9) like mice under the ground, or like frogs under the water, or like birds into

(6) refutare, repudiare. (7) gravis, vehemens.

No. 140. (1) quidem; also quamquam, *Gram.* § 172. Note. (2) vectigal. (3) aquari (*Supine*). (4) gravis, fortis, efficax. (5) subjicere. (6) pro. (7) indicium. (8) dicere, censere. (9) abire.

the air, you will not escape our arrows". But Darius could not be convinced to consider this explanation (10) as the true one; and thus he was repulsed by the Scythians with great loss.

No. 141.

Darius and Idanthysus.

We have related above, that Idanthysus, the king of the Scythians, sent to Darius, instead of an answer, some obscure signs, wherein we have followed Pherecydes of Syros, who is said to have recorded the fact. The same thing, however, is related quite differently by Herodotus in the following manner: As the Scythians always withdrew at the approach (1) of Darius, so that a battle could not be fought, Darius sent a horseman as ambassador to king Idanthysus and asked him, why he fled. For if he considered himself (2) strong enough to engage in battle (3) with the army of the Persians, he might desist from his perpetual wanderings (4) and contend with him about the sovereignty in real (5) warfare. Then it would soon become manifest by the fact itself, to which of them the sovereignty of the country was due. But if he knew of his own accord, that he was weaker than Darius, he might consider, that by that continual flight the war would be protracted (6), indeed, but that to the country far greater damage would be done. It would, therefore, be the best, to submit to the king of the Persians. For that reason he might send to him as (7) to his lord water and earth as presents, and he himself might come to him in order to arrange, in a conference (8), the Scythian affairs.

(10) interpretatio.

No. 141. (1) appropinquare, *Ablat. absol.* (2) sibi videri. (3) configere. (4) error. (5) verus, justus. (6) trahere, ducere. (7) ut. (8) colloquium habere, *Ablat. absol.*

No. 142.

Chapter II.

Whereupon Idanthysus gave Darius about the following answer: Neither had he ever before fled for fear of anybody, nor did he now fear him. But if he had retired (1) before the army of the Persians, Darius might not believe, that this had been done out of fear. Hereby he had done nothing, but what he had also been accustomed to do in time of peace. The Scythians had no cities, nor crops, to make them afraid, that they might be laid waste (2) by the enemy. Yet one thing they had in an appointed place, the tombs of their ancestors. Darius might search for (3) them and destroy them; then he would understand, whether they would struggle with him about (4) the tombs of their forefathers or not. But otherwise they would fight, when it seemed good to them, and not, when Darius wished it. That Darius had called himself his master, seemed to him very foolish; for the king of the Scythians acknowledged no master, except (5) Juppiter, and Histia, the queen of the Scythians. Instead of water and earth he would send him such presents as seemed to be becoming for a haughty (6) man. He announced (7) to Darius, that he would regret it with tears to (8) have called himself king of the Scythians. — Which of the two stories, we have related, be more genuine (9), no one will be able to decide (10).

No. 143.

Necessity of a Good Education (1).

Socrates was of opinion, that a good education was very useful to all youths, but most necessary to those

No. 142. (1) se recipere ab aliquo. (2) vastare, diripere. (3) requirere. (4) de. (5) praeter, nisi. (6) insolens, superbus. (7) denuntiare. (8) by a clause with quod. (9) verus. (10) judicare.

No. 143. (1) institutio.

who excelled others (2) in great talent (3). For even horses, said he, that are of the best race, and, by nature, possessed of courage (4) and swiftness, were only (5) then very useful, if they were tamed at an early time (6). If that was not done, no one would be able to delight in them. In the same manner hunting (7) dogs, even if they were naturally very excellent, ought to be trained (8) by art and education, before hunters used them for hunting. The same happened (9) to the best natures among men. For youths, who were endowed with good mental gifts, if they were well instructed, and diligent in studying, what, and how everything ought to be done, usually became the best and most useful citizens; but without education and instruction (10) the same would easily become (11) the worst and most pernicious men. For through ignorance of their duties they were often impelled by the desire of evil deeds; and as they were likewise (12) proud and fierce, it was difficult, to restrain them from their undertakings (13). Hence it came to pass, that such men caused themselves, and their fellow-citizens, and even the state, the greatest sufferings.

No. 144.

Chapter II.

There were others, who prided themselves (1) in their riches, who believed that it was not necessary (2) for them to learn anything; their gold alone was sufficient, to furnish them whatever they wished. Honour on the part of men would not be wanting to them, for that

(2) *Gram. § 195. Note 2.* (3) *ingenii facultates, or eximium ingenium, or ingenium alone.* (4) *ferocitas.* (5) *demum.* (6) *mature.* (7) *venaticus.* (8) *condocefacere.* (9) *mihi accidit.* (10) *doctrina, disciplina.* (11) *exsistere, evadere.* (12) *idem.* (13) *coeptum, inceptum.*

No. 144. (1) *superbire.* (2) *opus esse, necesse esse, debere.*

very reason, because they were richer. But it was, without doubt, very foolish to think, that he who is ignorant and inexperienced in all things, should still be able to discern (3), what is useful or hurtful to himself; for rightly to distinguish this, is generally the business of a learned (4) and wise man. Thus it happened, that those, who were rich, indeed, but unlearned, acquired, with their money, just (5) those things, which were most hurtful to them. Still much less could it be hoped, that such men judged rightly of other things, of justice, of virtue, of the state. In all these things they could give advice neither to themselves, nor to their friends, and they would generally do what would rather injure than benefit them. In such manner the very (6) richest could not even acquire what is necessary for an honest livelihood, much less (7) could he obtain, that true honour would be attributed to him by his fellow-citizens. Therefore all men and mostly youths ought to be convinced, that true honour will never be paid (8) to them, unless they distinguish themselves by true virtue and learning.

No. 145.

Hannibal and Antiochus.

When Hannibal had been expelled from Carthage and come to Antiochus, king of Syria, he tried, by many reasons, to prevail upon the latter, to wage war against the Romans. There were, however, at the court (1), some adversaries of Hannibal, who excited the king to suspicion against him. This disgrace (2) he bore silently in the beginning; but afterwards he deemed it better (3) to free himself before the king from all suspicion and he

(3) *discernere, distinguere, dijudicare.* (4) *docere, or bene instituere.* (5) *ipse.* (6) *vel.* (7) *nedum.* (8) *only esse.*

No. 145. (1) *aula regia.* (2) *contumelia.* (3) *satiis, melius.*

addressed him about in the following manner: His father Hamilcar, when once sacrificing, had taken him, being still a small boy, to the altar, and had bound (4) him by an oath, never to be (5) a friend of the Roman people. Under (6) this obligation (7) he had been a soldier (8) for thirty six years; the same obligation had driven him from his country in time of peace and led (9) as an exile to the king of Syria. Obedient to this obligation he would, if Antiochus disappointed his hope, travel over (10) the whole earth, searching, where he might find forces, where arms, where enemies of the Roman people. He hated the Romans, and was an object of hatred to them. Therefore, if war were made against the Romans, he might reckon (11) Hannibal among his first friends; but if he preferred peace with the Romans, he might, indeed, seek, for that purpose, somebody else, with whom he might discuss (12) the affair. — This speech moved the king, and reconciled him again to Hannibal.

No. 146.

That the Messiah Was Expected (1) by the Ancients.

That at the time of Christ the Jews believed that the Messiah would soon arrive, and bring them help, is a known fact (2). Zachary, Elisabeth, Simeon, Anna, and many others, with whom Anna conversed in the temple, expected that Christ would soon bring deliverance (3) to mankind. The Pharisees sent messengers to John to ask him, whether he was the Messiah who was to be sent; and Andrew told his brother Simon: „We

(4) obligare. (5) *Gram.* § 268. 2. (6) sub. (7) sacramentum. (8) militare. (9) adducere. (10) peragere, obire. (11) habere. (12) deliberare.

No. 146. (1) desiderare. (2) inter omnes constat. (3) salutem alicui ferre, afferre; saluti alicui esse.

have found the Messiah“. Especially on the Easter festivals (4) the Jews of that time earnestly implored (5) God to send the Saviour (6). With what longing and certainty (7) the learned, who shortly before the birth of Christ and soon after translated and explained the Holy Scriptures (8), expected the Messiah, follows from this, that they referred to him all the passages which they possibly could. We have also spurious (9) psalms which are attributed to Solomon, but were composed in the first century before Christ. From the seventeenth of these psalms we see that people then most ardently implored (10) God to send the son of David, that he might bring salvation. From the book of Henoch, which, as it seems, must also be attributed (11) to the time mentioned, we learn the same. Nay, many learned Jews, who did not embrace (12) the Christian doctrine, believed that the Messiah had really been born in the Jewish country at the time, when the Jewish kingdom perished; but that on account of the sins of the people he kept himself hidden (13). That the Samaritans were convinced, that the Messiah would also come to them and instruct them in the most important affairs of eternal salvation, the Samaritan woman tells us, with whom Christ conversed. After she had asked, whether God ought to be adored in the temple of Jerusalem, or in that which stood on mount Garizim, she continued, she knew that the Messiah would come; should he come, he would teach them (*se*) everything. It seems, she still hoped, that during her lifetime (14) the age of the Messiah would come.

(4) dies paschalis, dies festus Paschae(-atis). (5) obsecrare obtestarique, implorare atque obtestari. (6) salvator, salutis humanae auctor. (7) fides. (8) libros divinos (sacros) convertere et interpretari. (9) subditivus. (10) supplicibus verbis orare. (11) ponere. (12) amplexari. (13) delitescere (= „to keep oneself hidden“). (14) *Ablat. absol. with vivus.*

No. 147.

Chapter II.

It cannot be denied, that there existed also in the East (1) among those, who did not profess the Jewish creed (2), a desire for a Redeemer and Saviour (3). Witnesses are the Magi, who came to Jerusalem and asked, where the new-born king of the Jews was. They, therefore, believed for certain that salvation would come from the Jews. Flavius Josephus, Tacitus and Suetonius relate, that there was spread (4) an old and constant opinion in the East, which was founded on ancient books of the priests, that at that time some one, who was coming from Judea, would obtain supreme power (5). Certain it is that the religion of the Romans and Greeks had fallen to ruin (6), that the divine services were dropped (7) or performed without reverence of the heart. Cicero praised that old saying of Cato (8), who had said, he wondered that a soothsayer (9) did not laugh when he saw a fellow-soothsayer. For how many (10) things, that they foretold, did happen! Or if anything happened, why might it not have happened by chance! At Rome they endeavoured to introduce foreign sacred rites (11); the heart had a longing for divine and heavenly things. Even those who denied the existence of the Gods, practised magic arts. The Platonists and Stoics thought, that, with the coming of the great year, which the Mathematicians had so called, innocence and happiness would return. Virgil sang that the happy age, foretold by the Cumean Sibyl, was approaching, and that the expected author of salvation, whom he regarded to be the son of his

No. 147. (1) terrae, regiones orientis (solis). (2) doctrinam Judaeorum amplecti. (3) liberator et salvator. (4) percrebrescere (*Perf.*). (5) rerum potiri. (6) corruiere. (7) sacra intermittere. (8) *only* vetus illud Catonis. (9) haruspex. (10) quotusquisque (*Sing.*). (11) peregrina sacra suscipere.

friend Pollio, would take away the traces of crime, and free the countries from perpetual fear. Also in Caesar's time they brought forward Sibylline verses, containing, that they ought to call him king, whom they had as king, if they wished to be saved; by which verses many maintained that Caesar was meant. The Egyptian Hermes had predicted, as St. Augustine writes, that a time would come, when it would seem foolish, that the Egyptians had worshipped their Gods so devoutly and so long, and when all their worship would be ridiculed and abolished (12).

No. 148.

Man Needs Divine Instruction (1).

Epicharmus, a pupil of Pythagoras and a comic poet (2), who was born in the isle of Cos and died at Syracuse, maintained, that man's reason had come (3) from the divine reason; that the body was earth, the spirit fire, taken (3) from the sun; that, if man died, both parts went, whence they had come, the body to the earth, the spirit upwards. But Cicero says in his third book on the state, that in man the divine fire of intellect and reason is, as it were, concealed (4). The philosopher Xenophanes from Colophon, who lived about the year 540 before Christ, complained, that no one knew anything certain about the Gods and the world; but that, if one could say the very best about them, yet he would not know, but merely guess (5) it. Parmenides from Elea believed, that all men were similar to the blind and deaf, a race of ignorant fools. Heraclides of Ephesus confessed, that the human mind had no understanding (6), only the divine mind had it; that

(12) extinguere.

No. 148. (1) doctrina. (2) poeta comicus. (3) profectum esse, ortum esse a. (4) obrui. (5) opinari. (6) intelligentia.

the opinions of men were similar to the playthings of boys, that even the wisest man was a monkey in comparison with (7) the Gods. Anaxagoras declared, that, on account of the weakness of our senses, it was not possible for us, to recognize what is near, and Democritus even said, that either nothing was true, or it was hidden from us. The Stoic Cleanthes asked of the Gods to free mankind from ignorance and to effect, that they might learn to know the truth (8). Even Aristotle writes that a full certainty about the Gods cannot be obtained (9) and in his last will he orders big stone animals, four yards high, to be sent to Stagira for the protector Juppiter and the protectress Minerva, which he had vowed for the recovery of his son Nicanor. So far, then, had the most sagacious man been from acknowledging the true God (10)! Of Socrates we know also that he, when dying, ordered a cock to be sacrificed to Aesculapius. Plato, or whoever has written the dialogue that is inscribed „the second Alcibiades“, is of opinion, that God alone can, in truth, be the teacher of virtue; that the truth must, indeed, be sought for, but that certainty can only be obtained, if man is enlightened by a clearer light, if he is instructed by a divine voice; and he adds, that Socrates had also entertained the same opinion. Euripides begs of Juppiter to teach him whence mankind had originated, what was the source of evil, and to which of the immortal Gods sacrifices ought to be offered in order to be freed from evil. Plutarch, finally, is convinced, that man must pray for all good things, but in particular to become acquainted with the Gods as far as he is able.

(7) *prae.* *Gram.* § 164. 9. (8) *vera.* (9) *nihil omnino certi de aliqua re scire.* (10) *Gram.* § 272, and § 275, 2. 2.

SECTION XIII.

Use of the Participles.

(Grammar § 278—284.)

No. 149.

Fear of Punishment.

The just and upright man, who fears nobody and injures nobody, will always be highly esteemed by all the good. In such a man, whose virtue we know and have tested, we shall have greater confidence (1), if he simply says something, than in an impious man, even if he has sworn and called (2) on God as a witness of the truth. Those, however, are not to be considered as just, who abstain from wrong, because they fear punishment; but those who not even then do wrong when it can be done with impunity (3). For even wild beasts abstain from prey (4) for fear of the dogs, that watch the flock. Nevertheless fear of punishment often effects in some way (5), that one at length becomes a good man. For this fear, whilst keeping a man away from a crime, by and by accustoms him to obey the laws and keep his passions (6) in check (7). When he has thus often tasted the peace of soul, which is acquired by innocence, he will be easily led, by use itself, to (8) abstain also from wrong, willingly and of his own accord. Therefore the wisest lawgivers deemed punishments necessary, not only to expiate wrong that had been done, but still much more to prevent wrong.

No. 149. (1) *fidem habere.* (2) *invocare.* (3) *impune.* (4) *rapina, raptus.* (5) *nonnihil conferre, aliquid valere.* (6) *libido.* (7) *domare, coercere.* *Gram.* § 278. 5. (8) *by a clause with ut.*

No. 150.

A Faithful Slave.

M. Anthony, the most renowned Roman orator before the times of Cicero, had been summoned before a court on account of a great crime, and it seemed that he was not free (1) from guilt. His accusers most obstinately (2) demanded, for the investigation (3), a slave to be summoned, whom they maintained that he had been a witness of the crime which had been committed by his master. Against the will (4) of his master, however, the slave could not be examined (5). The latter was, at that time, still a beardless youth; but though he saw, that the affair was coming (6) to tortures (7), yet he was not terrified in his mind. Nay (8), he exhorted Anthony, who was troubled with fear of the investigation, to surrender him to the judges to be tortured (9), assuring him, that no word would come from his lips, by which his cause might be injured. Although Anthony was moved by such a disposition of the slave, yet he gave him up to the judges. The slave, however, with an incredible perseverance (10) kept his word. For though he was lacerated by strokes and placed on the rack (11), and burnt with red-hot coals, yet he guarded his master's safety and destroyed (12) the whole force of the accusation. After Anthony had, in this manner, been freed from the trial, he is said to have granted liberty (13) to that slave who had so conspicuously deserved of his master.

No. 150. (1) abesse, vacare. (2) pertinax. (3) in quaestione. (4) *Gram.* § 284. 3. (5) quaerere de. (6) pertinere. (7) cruciatus. (8) immo vero. (9) torquere, cruciare. (10) constantia. (11) eculeus. (12) dissolvere, evertere. (13) manumittere.

No. 151.

Effects of Some Omens.

Many instances are related by ancient writers, by which they endeavour to prove, that omens must not be neglected. C. Marius had to flee from Rome for fear of Sylla. Being forced by a storm to disembark (1) at Circeji, he himself and his companions were in the greatest distress (2). When the latter dispaired (3) of safety, Marius encouraged them saying, that the Gods had promised him protection. For when as a youth he was living in the country, an omen had been given to him in the following manner: One day the nest of an eagle, with seven young (4), had fallen into his lap. The haruspices, being asked by his parents, had answered, that one day he would become the most renowned man among the mortals, and that he would seven times obtain the highest power. Now, as yet, he had only had the supreme power six times. Therefore, since the promises of the Gods must be true, he, and for that very same reason, also they, would escape that danger. And so it happened. — When the same Marius had reached Minturnae, he was recognized and carefully watched in the house of a certain Fannia. Doubting whether he should conceal himself there, or seek safety on board a ship, he observed, that an ass neglecting the food (5) that had been thrown before him, hastened towards the water. Believing (6), therefore, that this was an omen, which had been given him by the Gods, he at once embarked and reached Africa in safety. This man, then, was saved by omens. — After Pompey the Great had been beaten

No. 151. (1) appellere, *with and without* navem. (2) in summas angustias adduci. (3) *Gram.* § 194. 4. (4) pullus. (5) pabulum. (6) reri.

by Caesar and taken to flight, he directed his fleet towards the island of Cyprus there to collect some forces (7). Whilst disembarking near the city of Paphus, he beheld a magnificent building on the sea-shore. He, therefore, asked the pilot, who was sitting near him, what the name of that building was; and the latter replied, that its name was „the fated castle“. Pompey who was greatly moved (8) by this omen, hastily continued his flight, but soon met with a miserable death (9).

No. 152.

The Poet Philoxenus.

When one day the poet Philoxenus had been invited to dinner (1) by the tyrant Dionysius, and saw that a very large mullet (2) had been placed before (3) Dionysius, but a much smaller one before himself, he lifted his own up from the plate (4) and held (5) it to his ear, feigning to (6) ask it something. When Dionysius inquired into the reason, Philoxenus said to him: „O king, I am writing a poem on Galatea; therefore I asked of this fish something about the Nereids wherewith to adorn my poem. But it tells me, that it has been caught too young, and can relate nothing to me about the Nereids on account of (7) its age. If I asked that larger one, which has been placed before you, I believe, it would easily explain to me everything that I wish.“ Dionysius laughed, and sent the fish, placed before him, over to Philoxenus. In a similar manner Philoxenus very often used a great freedom of speech without fearing the anger of the tyrant. And at that time,

(7) vis (*Plur.*). (8) percellere, commovere. (9) misere occumbere.

No. 152. (1) cenae (coenae) adhibere. (2) mullus. (3) apponere. (4) patina. (5) admovere. (6) by a clause with quasi. (7) per.

indeed, he went away without having suffered any harm. But not long afterwards a heavy punishment was inflicted upon him by Dionysius on account of injuring the king's vanity. The tyrant himself made also poems, and though they were inelegant and rude (8), yet he wished them to be considered (9) excellent. When he, then, had written a tragedy, he gave it to the poet Philoxenus for correction (10), if anything in it displeased him. But the reading (11) of the tragedy excited so great a disgust to Philoxenus, that he corrected the whole poem, from beginning to end, by a single stroke (12), without thinking how much he would hereby hurt the vanity of the tyrant. Dionysius was very angry and ordered the poet to be made prisoner and thrown into the stone-quarries (13) of Syracuse. Those quarries were a very strong prison, which the Sicilian tyrants had caused to be cut (14) in huge rocks. However Philoxenus seems not to have been shut up there for a long time, and he was, after his deliverance (15), again very often with Dionysius. But when, one day at dinner, he heard the latter read his poems, Philoxenus rose from his seat, whilst the rest were flattering and applauding the tyrant, and said: „Send me from here again into the quarries; for it is much more tolerable for an instructed man to spend (16) his life in a prison than to hear such miserable poems.“

No. 153.

The Story of the Horatii and Curiatii.

After the death of Numa Pompilius, Tullus Hostilius was chosen king, of whom ancient writers relate that he was even fiercer than Romulus. Under the

(8) inconcinnus et illepidus. (9) videri. (10) emendare. *For constr. see Gram. § 281. 3, and Note.* (11) legere. *Gram. § 282. 3.* (12) litura. (13) lautumiae. (14) excidere. (15) liberare. (16) agere, *either Infinitive, or after Gram. § 282. 3.*

reign of Tullus many wars have been waged by the Romans, especially a war against Alba Longa, which, in some manner, can be called the mother of the city of Rome. For by the help (1) of the Albans Rome is said to have been founded. After the war had broken out, armies were led forth on both sides. But whilst all expected the sign for the beginning (2) of the battle, Mettus Fuffetius, the leader of the Albans, stepped forth and proposed to Tullus, that the war should be decided (3) by the contest of a few, not by an engagement of the armies. Tullus consented (4). When, then, the generals were seeking (5), whom they might choose best for this contest, there were perchance in both armies three-twin-brothers (6) who were neither unequal in age nor in strength. They were called Horatii and Curiatii. The former are said to have been Romans, the latter Albans. After time and place had been agreed upon, a treaty was made between the Romans and Albans under this condition (7), that that people should have the sovereignty whose citizens would gain the victory. Both armies were drawn up in battle-array in front of (8) the camp, and they expected, in suspense (9), the engagement. In the middle a large plain was left, where the fighting was to be done. From the one side the Horatii, from the other the Curiatii, came forth, armed, whilst their countrymen encouraged them not to forget, that the safety of the country depended (10) on their bravery. The sign being given the attack commences (11). The contest was very violent (12), both parties fighting with the greatest bravery. The victory was, for a long time, doubtful. Blood and wounds were already seen (13),

No. 153. (1) adjuvare. (2) committere. (3) dirimere. (4) res placet. (5) circumspicere. (6) trigemini. (7) lex. (8) pro. (9) by animum (—os) suspendere. (10) positum esse. (11) „the att. com.“, by Pass. of concurrere. (12) acer. (13) spectare.

when on a sudden two Romans broke down, pierced by many wounds, under the shouting (14) of the whole Alban army. An overpowering fright seized (15) the Roman legions; for after two of theirs had been cut down, it seemed scarcely possible, that one should hold out against the three enemies.

No. 154.

Chapter II.

But whilst the three Curiatii had been wounded before, Horatius was unhurt, and full of courage. When he, therefore, saw, that he could not withstand them together (1), he took to flight (2) in order to separate them, and to be able to attack them one by one. The Curiatii pursued him, when fleeing, with unequal swiftness, as each one was permitted by the wounds of his body. Horatius was not disappointed in his hope (3). When he had fled a while (4), he looks back and sees the enemies following at great intervals. At once he turns round (5), and making a most vehement attack, he prostrates the first to the ground. Whilst the army of the Albans cried out (6) to the two to bring help to their brother, Horatius hurries already on to his second victory. For the second of the Curiatii, too, separated from his brother, was cut down by the Roman, as his strength was weakened (7). The fortune (8) having thus been made even, and only one on either side having remained, the Romans exulted and encouraged (9) their warrior by applause and acclamation. He, however, uninjured as to his body, and encouraged (10) by the gain (11) of the two victories, beheld his adversary

(14) conclamare. (15) occupare, invadere.

No. 154. (1) universus. (2) fugam capessere. (3) spes me non fallit. (4) aliquamdiu. (5) se convertere. (6) inclamare alicui. (7) afficere. (8) Mars, or fortuna belli. (9) juvare. (10) excitari, ferociorem fieri. (11) reportare.

worn out by his wounds and already despairing of the victory after the fall (12) of his two brothers. The Roman exultingly exclaims: „Two have I given to the shades (13) of my brothers, the third I will give for the sake (14) of this war, that the Roman may rule over the Albans,“ and after fixing (15) his sword in the body of the third of the Curiatii, he prostrates him. Thus was Alba subjected to the sovereignty of the Romans. With the congratulations (16) of his fellow-soldiers, Horatius, adorned with the conquered arms (17) of three foes, returned in triumph to Rome. Before the Capenian gate he was met by his sister, who had been betrothed (18) to one of the Curiatii. And as she recognizes, on the shoulders of her brother, the military cloak (19), which she herself had made (20), and with which she had presented her betrothed, she loosens her hair, and, in a lamentable (21) manner, utters (22) the name of her slain betrothed.

No. 155.

Chapter III.

The lamentation (1) of the sister in so great a public rejoicing aroused the anger of the fierce youth; he draws (2) his sword and pierces the girl, at the same time reproaching (3) her. „Go (4),“ said he, with your untimely (5) love to your betrothed. The same shall happen to every Roman (woman) who bewails (*Fut.*) an enemy.“ The deed was shocking (6). The king and the senate believed, that Horatius, though the country had

(12) *by* caedere. (13) manes. (14) in causam. (15) defigere. (16) congratulari. (17) spolia. (18) despondere, spondere. (19) paludamentum (= „mil. cloak“). (20) conficere. (21) flebilis. (22) appellare.

No. 155. (1) comploratio. (2) stringere. (3) verbis increpare. (4) abire. (5) intempestivus, immaturus. (6) atrox.

been saved by him, must be given over to the judges, and the latter, after the case had been examined (7), condemned him to death. But at the advice (8) of the king himself the youth said: „I appeal (9) to the people.“ Thus the right of appeal (10) originated and the highest judgment was transferred to the people. While the people themselves doubted, what was to be done in so important an affair, the father of Horatius hastily entered the court. At the sight of the old man the multitude was very much moved. He said, that his daughter, who neglecting the glory of her relatives and her country had only bewailed her grief, had been justly killed. If he judged otherwise (11), he himself would, in accordance with his fatherly right, have punished (12) his son with his own hand. They might not deprive him, whom they had, shortly before, seen adorned with a glorious (13) offspring (14), altogether of his children. After he had said this, the old man embraced the youth, and cried with a loud (15) voice: „You would be able (16) to lead him to death, whom you, a little while ago (17), after his cutting the enemy to pieces and saving the country, have honoured (18) as conqueror! Go, lictor; if you have bound these hands, which shortly before, whilst armed, acquired (19) the sovereignty for the Roman people, will you afford a more pleasant spectacle to the same people? If you kill the liberator of the country, will you believe that satisfaction has been given to the country? Give him to the father, give him to the country!“ The people, moved by these entreaties, freed the guilty (20) one from the judgment and returned him to his father.

(7) causam cognoscere. (8) suadere. (9) provocare ad. (10) provocatio (= „right of app.“). (11) aliter. (12) animadvertere in aliquem. (13) egregius. (14) stirps. (15) magnus. (16) *Gram.* § 272. (17) modo. (18) decorare. (19) parere. (20) sons.

No. 156.

Two Dreams.

The Carthaginians besieged the city of Syracuse, under the leadership of Hamilcar, already for a long time. At that time the general thought that he heard a voice in a dream (1) at night which said, that on the following day he would enter the city, in the company of some friends, and take his dinner there. Therefore, full of joy, as if the victory had been promised to him by the Gods (2), he believed that he must, on the advice (3) of the Gods, attack the city at once. But when the line of battle had already been formed (4), a tumult arose in his army. The Syracusans made a sudden sally (5), overpowered the enemy, and led Hamilcar with several friends bound into the city. Thus, more disappointed by his hope than by the dream, he dined as captive at Syracuse. — When Eudemus from Cyprus, a friend of Aristotle, was making a journey, he fell sick (6) at Pherae, which city was (7), at that time, under the cruel dominion (8) of Alexander. All the physicians despaired of his recovery. Then, in a dream, a youth appeared to him, who said, that, within a few days, Alexander would die; but he himself would soon recover (9) and, after five years, return to his native country. Alexander was, soon afterwards, assassinated at the instigation (10) of his relatives, and Eudemus recovered. But when, in the fifth year after, he was sailing to Cyprus, and hoped, with the favour (11) of the Gods, to return to his native country, he was killed on the voyage. Thus he did not return to the country,

No. 156. (1) in somnis, or per somnum. (2) divinitus. (3) auctor. (4) aciem instruere. (5) eruptio, excursio. (6) aegrotare, with coepisse, in morbum incidere. (7) teneri, with Ablat. („under“). (8) dominatus. (9) convalescere. (10) auctor. (11) favere, propitius.

which he had hoped for, but to his true country. This is said to have happened in the lifetime (12) of Aristotle.

No. 157.

Something on the Oldest Roman Poets.

Livy Andronicus is said to have been the oldest Roman poet, who was the first, who produced a play (1) at Rome under the consulship of Sempronius Tuditanus in the year 240 before Christ. It seems that the same translated (2) also Homer's poems into the Latin tongue. Next to him in time is C. Naevius, who wrote an epic poem on the first Punic war, which was received with great praise. But by chastizing (3), at the same time, the manners of many noble Romans on the stage, he caused great distress to himself. At the instigation of the Metelli he was banished from Rome and died at Utica under the consulate of Cornelius Cethegus in the year 204 before Christ. When Livy Andronicus was still living and Naevius already a youth, Q. Ennius was born, who equalled, or rather far surpassed the glory of the former two. His birth-place was Rudiae in Calabria, whence he was led to Rome by Cato the elder in the same year, in which Naevius died. He enjoyed the intimate friendship (4) of the noblest Romans, of Scipio, under whose leadership the second Punic war had been finished, of Laelius, Cato and others. The Consul M. Fulvius Nobilior marched with his army to Aetolia accompanied by Ennius (5). The poet's most renowned poem is the *Annals*, in which the second Punic war is celebrated. He died, seventy years old, at Rome, under the consulship of Q. Marcius and Servilius Caepio in the year 169 before Christ. When Ennius was still a youth,

(12) vivere, vivus.

No. 157. (1) fabulam docere, or dare. (2) convertere, vertere, transferre. (3) exagitare, perstringere. (4) familiaritas. Gram. § 207. 1, or with uti. (5) Gram. § 284. 1.

M. Pacuvius was born, whose plays(6) are praised by Cicero on account of their well elaborated verses. He is said to have died at the age of ninety years under the consulship of C. Claudius and M. Perperna in the year 130 before Christ. L. Attius and Caecilius Statius are also mentioned among the oldest dramatists(7) not without praise. All of them, however, are surpassed by T. Maccius Plautus, an Umbrian, who died about eighty years before the birth of Cicero; under whose consulship this happened, is uncertain. He is said to have composed more than 100 comedies, of which, however, already in the time of Cicero, only twenty one were considered as really belonging to Plautus(8), almost all of which are still extant. More elegant, than Plautus, is Terence, who as a slave came from Carthage to Rome, and is therefore called Afer. He was set at liberty(9) by his master. From Terence we have six plays which are very nicely written (and) which he is said to have polished with the assistance(10) of Scipio and Laelius. Renowned was also C. Lucilius, a Roman knight, the inventor of the satire, which Horace has afterwards perfected. He died when Marius was consul for the third time, in the year 103 before Christ. Lucretius Carus can also be reckoned among the older poets, on account of the old-fashioned(11) manner of writing, though he was a contemporary of Cicero.

No. 158.

On Some Roman Laws, Hostile to the Christians.

Though the Romans granted(1) to defeated nations the liberty to worship the Gods of their country, yet they did not wish foreign Gods to be venerated by Ro-

(6) *fabula*. (7) *poeta scenicus*. (8) „*belonging to Plautus*“ by the *Adj.* Plautinus. (9) *manumittere*. (10) *adjuvare*. (11) *priscus*.

No. 158. (1) *concedere*, dare.

man citizens. During(2) the second Punic war so much foreign worship had crept into the state, that either men or the Gods seemed on a sudden to have changed(3). But when this had become known, the senate ordered the pretor to free the people from these religious ceremonies. Then a decree was passed by the senate, that no one should sacrifice in a public or sacred place after a new and foreign manner. When in the year 186 before Christ that abominable secret worship of Bacchus had been discovered, a consul said in the assembled(4) senate: „How often, at the time of our fathers and grandfathers, have orders been given to the magistrates to forbid(5) foreign worship, to keep sacrifices and soothsayers away(6) from the market, from the circus, and from the city, to gather and burn fortunetelling books, to abolish any method of offering sacrificers, besides the Roman. For men, most experienced in all divine and human laws, were of opinion, that nothing would tend more to the destruction(7) of religion, than if sacrifices were offered up not after the custom of the country, but of foreigners“. In Cicero's books on the laws we likewise read: „No one shall have Gods separately, nor(8) new ones; foreign ones shall not be venerated, unless they have been adopted(9) by the state“.

No. 159.

Chapter II.

Maecenas who, in Dio Cassius, gives advice to Augustus on the administration of the commonwealth, says: „Honour always and everywhere the deity according to the laws and institutions of the forefathers, and compel all to do the same. Despise and punish those who wish

(2) *by a clause with dum geritur*. (3) *aliud fieri*. (4) *convocare (Ablat. absol.)* (5) *a republica prohibere*. (6) *propulsare*. (7) *destruere*. (8) *ne quis — neve („no one — nor“)*. (9) *adsciscere*.

to introduce (1) foreign divine worship. Such innovators seduce many citizens to change the customs of their country (2), and that (*Relat.*) is the occasion of conspiracies, dangerous plots and societies". Domitius Ulpianus still collected the decrees of the emperors in order to show what punishments ought to be inflicted upon those men who loved (3) the true God. Those old laws issued for the preservation (4) of the religion of the state threatened the Christians with ruin. Moreover, it was forbidden to form associations (5) without the permission of the state, and this law was also an obstacle to the Christians. It is known that Constantine and Licinius issued, in the year 313, that famous edict (6), by which they allowed the Christians to perform their worship publicly and to profess their religion freely. Constantius and Constans, the sons of the great Constantine, forbade, in the year 341, under punishment (7) to offer sacrifices to the Gods, and Constantius ordered in the year 353 under pain of death that their temples in all cities and everywhere else should be closed. Those laws were, indeed, little observed at Rome and Alexandria, but in other cities the Gods ceased to be worshipped (8). In the country, too, many persevered in the old superstition, wherefore the worshippers of the false Gods were called "country-people" (9). A law issued in the year 399 says: "If temples are in the country, they shall be destroyed without din and noise; for when they have been pulled down and removed, all inducement (10) to superstition will be destroyed". Yet Theodosius most strictly forbade to damage those Jews and heathens who kept quiet and did not commit any seditious actions. Any one who

No. 159. (1) See 158, 9. (2) *by the Adj. patrius.* (3) *Partic. Constr.* (4) *tueri.* (5) *sodalitates esse.* (6) *edictum proponere.* (7) *poena proposita.* (8) *Gram. § 146. Note.* (9) *paganus.* (10) *incitamentum.*

robbed them of anything, if he was convicted, should be compelled to return it three- or fourfold.

No. 160.

Take up and (1) Read.

With great sorrow had St. Monica seen her son Augustine, whom she had brought up (2) with motherly love, plunge himself into licentiousness and vices (3). At last God had pity with the misery of the unfortunate youth, and led him back to himself. Once, as St. Augustine himself tells us in his "Confessions" (4), he was sitting in the little garden near the house together with his friend Alypius. Oppressed with grief at his sins, he made the resolution to free himself from them, and he shed abundant tears (5). And he said to himself (6): "Be it done! I must get out of the fetters of vice". As the presence of the friend prevented the stream of tears, he betook himself to a remote place of the Garden and begged assistance of God. There he heard, as it were, a boy or a girl singing: "Take up and (1) read! Take up and read!" He reflected whether those words occurred in some child's play (7), but he could not remember ever to have heard them. Believing (8) that this was a divine voice, he seized the Bible (9) and opened it, for he had the Epistles of St. Paul with him in the garden. And he found, in the Epistle to the Romans, the words, with which the Apostle gives the advice, to walk honestly as in the day, to avoid impurities, banquetings and every kind of intemperance, and to imitate Christ our

No. 160. (1) "*and*" is not to be translated. (2) *Pass. Partic. Constr. Gram. § 283. 2. 2.* (3) *intemperantiae et flagitiis se dedere.* (4) *in confessionibus.* (5) *vim lacrimarum profundere, lacrimas tenere non posse, se dare lacrimis.* (6) *secum loqui.* (7) *lusio puerorum.* (8) *rer.* (9) *divinae litterae, libri divini (sacri).*

Lord. This admonition vehemently struck his soul, which had been given to such vices, and he told his friend Alypius, what had happened. The latter took the book, and continued reading in the place, which has just been mentioned: „Him that is weak in faith(10) take unto you“, and he deemed himself to be pointed out by these words. Thus God, in his goodness, drew both young men near to himself. What joy did St. Augustine, who thus became a faithful servant of God, afterwards cause(11) to his pious mother, at whose death(12) he was present(13)!

SECTION XIV.

Use of the Gerund.

(Grammar § 285—289.)

No. 161.

On Settling Quarrels(1).

There are two ways of quarrelling(2), the one by(3) discussion(4), the other by force; of which the former is more peculiar to men, the latter to animals. In a discussion one must take care not to be more desirous of gaining a victory than of stating(5) the truth. For nothing is more obliging, nothing more useful for the maintenance(6) of peace than the effort to acknowledge(7) truth and justice also in an adversary. But if one abuses the art of speaking for the oppression of his adversary, enmity and not concord will result(8) from

(10) infirmus fide. (11) gaudio afficere aliquem. (12) *by the Partic.* (13) adesse.

No. 161. (1) controversias componere. (2) contendere, certare. (3) per. (4) disceptatio. (5) confirmare, stabilire, or invenire. (6) tueri. (7) conservare. (8) effici.

the discussion. Therefore no one is fitter for the settling(9) of quarrels than he who strives without anger and passion to vindicate(10) the right of both parties. How distinguished, in this matter, did we find Menenius Agrippa, who used so great a mildness(11) of speaking that he easily reconciled(12) to the fathers the most quarrelsome(13) people. For all perceived, that he had spoken only to consolidate the common weal, without any desire to prefer the other party. But that other kind of quarrelling too, which is carried on by force, cannot always be avoided amongst men; one must have recourse(14) to the latter, as Cicero says, if it is not allowed to make use of the former. Therefore wars must, indeed, be waged, not, however, from a desire(15) of oppressing others, but to be able to live in peace without injury. Yet after gaining the victory one must spare those who have been conquered, if they did not make themselves worthy of a heavier punishment by their cruelty in carrying on the war. Thus the ancient Romans acted towards the Sabines, Aequi, and Volsci. Though they had the power of oppressing them, yet they used the milder way of forbearing (16), and even admitted them to citizenship(17) with equal rights. Carthage, on the contrary, which had conducted the war from a desire of ruling, and by frauds in acting, was entirely destroyed. Likewise were they not able to spare Numantia, since the Numantines suffered no opportunity to pass of renewing the war. Thus the Romans, by sparing the conquered and crushing the proud, took possession of the world.

(9) dirimere, componere. (10) vindicare. (11) lenitas. (12) reconciliare aliquem alicui, *also* placare. (13) contentionis cupidus. (14) confugere. (15) libido, or cupiditas. (16) *by* parcere. (17) aliquem in civitatem recipere.

No. 162.

On the Desire of Learning.

As a bird, by its very nature, is impelled to fly, and a fish to swim(1), so is the mind of man impelled to think. By thinking the mind is nourished and strengthened(2), so that it is able to understand what, in everything, is true, what false; another effect(3) of thinking is also, that we comprehend with our mind and understand those things which we see or hear. But as there exists an immense multitude of things, to the knowledge(4) of which man's mind feels itself strongly attracted, one occupies himself(5) with the investigation(6) of these, the other of other things; and what each one has accomplished, he communicates to others. Thus one becomes the scholar of the other; for to learn is to think under the guidance(7) of another. But this faculty of learning, if we search into the truth(8), is found in man alone; animals can only by force and practice(9) be brought(10) so far, that a certain appearance of learning is recognized in them. But for men there is not only the noblest joy, but also the greatest advantage enshrined(11) in learning. Boys and young men ought, therefore, not only to learn much by exercising their faculties, but also to make themselves fitter(12) for learning. For one must learn as long as there is anything which one does not know; that is, as long as one lives. There are many examples of the most renowned men, who, throughout their whole life, preserved(13) the desire of learning. Of Pythagoras, Solon, and Plato it is known, that they undertook

No. 162. (1) *natare*. (2) *corroborare*. (3) *by effici*. (4) *cognoscere*. (5) *intentum esse*. (6) *investigare, indagare*. (7) *ducere, dux*. (8) *verum quaerere*. (9) *assuefacere*. (10) *perducere, adducere*. (11) *contineri* („for men“, *Genit.*). (12) *paratus, promptus*. (13) *tenere, retinere*.

the greatest and most troublesome journeys, out of love for the investigation of truth. How desirous of learning Solon was, may be judged(14) from that Pentameter which ancient writers have often quoted(15) for the encouragement of young people: *γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος*. „I am getting an old man, says he, continually learning(16) many things.“ The philosopher Democritus is said to have made a present of his paternal inheritance(17) to his native city, that he might not be drawn away(18) from his studies by the administration of his property. That inheritance, however, was so large, that the father of Democritus, as is related, was able to give, without difficulty(19), a dinner to Xerxes and his whole army. Very well known in this regard, — to add but one more instance —, is Archimedes. After the taking of Syracuse a soldier, in order to plunder(20), had made his way into the house of Archimedes, and asked him with his sword drawn, who he was. But the latter was so deeply engaged(21) in his investigation, that he gave only this answer: „Do not disturb my circles.“ Thus he was slain by the soldier.

No. 163.

On the Improvement(1) of the Soul and the Body.

It is, no doubt, deserving of great praise, to spend much labour(2) on exercising the body and developing(3) its strength, but it is certainly more praiseworthy, to bestow pains(4) on the cultivation(5) of the soul. This

(14) *existimare, cognoscere*. (15) *laudare*. (16) *addiscere*. (17) *patrimonium* (= „*pat. inh.*“). (18) *abducere, avocare, abstrahere*. (19) *molestia*. (20) *praedari, or praedam facere*. (21) *intentus*.

No. 163. (1) *excolere*. (2) *multum laboris impertire*. (3) *perficere*. (4) *operam collocare, ponere in*. (5) *See 1*.

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was well understood even by the wisest men of antiquity. Therefore they often blamed (6) those who were more eager to show the strength of their body, than (that) of their mind. Thus, in Cicero's book on old age, Cato justly censures (7) a certain Milo of Croton, who wept when he saw some young people exercising themselves in running, leaping and wrestling, and could not take part any more in such exercises on account of his old age. For that man seems to have believed, that true dignity consisted not so much in perfecting the soul as in acquiring greater strength and nimbleness (8) of the body. Something similar is related of Plato. A certain Annicêris from Cyrene had occupied himself (9) most zealously, for several years, with the taming and managing (10) of horses and possessed the greatest skill (11) in riding. Desirous of showing (12) his skill in the presence of many distinguished men, he gave one day a proof (13) of it in the academy, where Plato and a great multitude had assembled to see him. At full speed (14) he drove his horses several times around in a great circle (15), and whilst driving (16) he directed his chariot so accurately, that, in returning, the wheels never deviated from the track (17) which had been marked out before. When, therefore, the crowd, inclined (18) to admiration, applauded (19) him with great acclamation, Plato blamed that man, who had spent so much labour on learning a thing of so little value. For he said that it was not possible that he who had employed (20) his life in practising such an art, was not entirely drawn away from thinking. Besides virtue,

(6) vituperare. (7) reprehendere. (8) agilitas. (9) occupatum esse in aliqua re. (10) regere. (11) peritia. (12) ostentare. (13) specimen edere. (14) cursu incitato, concitato. (15) in orbem agitare. (16) vehere. (17) orbita. (18) pronus, propensus. (19) plaudere. (20) consumere in aliqua re.

however, only that was deserving of admiration, which was the product (21) of thinking. — Thus the hope of being praised by Plato, disappointed Anniceris.

No. 164.

Solemnities (1) of a Roman Triumph.

The custom of celebrating triumphs was especially a Roman custom. Such a triumph was a solemn procession (2) which a commander, who had endeavoured (3) to secure a most important victory to the commonwealth, was given the permission (4) of holding (5) through the city to the Capitol. Romulus himself is said to have had the first opportunity of gaining such a triumph and of triumphantly entering the city, when he had slain Acron, the king of the Caeninenses, who desirous of avenging the Sabine virgins, had made war against the Romans. After the expulsion (6) of the kings, when the people also in some way took part (7) in the administration of public affairs (8), the permission to enter the city in triumph, generally depended on the senate, sometimes on the people, and was only given to him, who had conquered a foreign nation, slain at least 5000 enemies in battle, and extended the Roman dominion. As the fittest place for beginning the triumphal procession the Campus Martius was always considered. Thence it moved by the triumphal road across the Circus Flaminius through the triumphal gate to the Capitol, those places being most convenient to display and to view (9) such a pageant (10). For the sake of adding more brilliancy to it, all the streets were strewn with flowers, and altars were erected to burn (11) incense. The pro-

(21) *by* gignere, efficere.

No. 164. (1) sollemnia. (2) pompa. (3) operam dare. (4) facultas, potestas. (5) agere. (6) expellere. (7) participem esse. (8) rem publicam administrare. (9) spectare. (10) *See* 2. (11) *Gram.* § 288. 1.

cession was headed (12) by flute-players and singers, who sang triumphal hymns (13). After them followed the oxen, by the sacrificing of which thanks should be given to the Gods. Then all the booty taken from the enemy, statues, paintings, precious vessels, arms and other things, besides all the presents sent by the allied nations, were carried on many waggons. To give the people an opportunity of learning, what nations and cities had been conquered, wooden tablets, on which the names were inscribed, were carried here and there between all those things. Then followed the captured princes and generals with their children and relatives, the lictors, and a long train of dancers, singers, fumigators (14) and others.

No. 165.

Chapter II.

At some distance (1) came the general himself, clad in purple garments, that is to say, in an embroidered (2) toga and the tunica palmata, carrying a garland of laurel around his head, a laurel-branch (3) in the right hand, in the left an ivory sceptre, on the top of which was a golden eagle. He stood on a gilt (4) chariot which was adapted (5) to carry also the general's children. To (6) prevent every opportunity of pride and self-sufficiency (7), a slave stood behind the general, who continually whispered (8) the following words into the general's ear: „Remember that you are man!“ The chariot by whose side were the general's legates and tribunes of war, was drawn by four white horses, sometimes by elephants. The consuls and senators, who had, before Augustus, preceded the triumphal chariot,

(12) aperire, or initium facere. (13) carmen. (14) suffitor.

No. 165. (1) spatium intermittere (*Ablat. absol.*). (2) pictus. (3) *only* laurus. (4) auratus. (5) accommodatus ad. (6) ad. Gram. § 288. 1. (7) superbire et sibi placere. (8) insusurrare.

from that time always followed it on foot (9). The army, which, under the general's command, had contributed (10) so much to gaining the victory and achieving great things, closed the procession itself. But a large multitude of citizens, very eager to see such splendour, followed without any order. The soldiers were crowned with garlands and sang songs for the glorification (11) both of their general's deeds and their own. Now and then the words „Io Triumphe!“ were inserted (12), in the repetition (13) of which the whole crowd most enthusiastically (14) joined (15). When the general himself had nearly reached the Capitol, he ordered the captured princes and generals of the enemy to be thrown into prison and afterwards to be put to death. Very seldom was a general inclined (16) to spare the life of the captives. After thanks had been given to the Gods for the victory obtained, the general gave his friends and the noblest citizens a most splendid banquet on the Capitol, after which he was conducted home by the people with music (17) and torch-lights (18). Very often all this could not be carried out in one day, but several days were necessary (19) to finish a triumphal procession.

(9) pedes, itis. (10) valere, adjuvare ad. (11) celebrare. (12) interponere. (13) repetere. (14) summo studio. (15) participem fieri. (16) propensus ad, *also by* impellere ad. (17) cantus. (18) funale, is. n. (19) necessarius ad.

SECTION XV.

Use of the Supine.

(Grammar § 290 and 291.)

No. 166.

C. Marius Conquers the Cimbri and Teutones.

When C. Marius had finished the Jugurthine war, he was, in the year 104 before Christ, elected consul a second time, and sent as general against the Cimbri and Teutones. These nations (1) had come from the farthest (2) North, and had already cut to pieces four Roman armies, so that a great terror seized the minds of all. It is astonishing to hear, how Marius prepared his soldiers for the conquest of these terrible foes. For a long time he kept them in a well fortified camp which the enemy did not dare to attack. By very hard labours and strict military discipline he roused (3) the courage of the soldiers and their desire for fighting. At the same time he now and then despatched horsemen to reconnoitre (4) what the enemy were doing. Yet those did not move from their place. Soon forage (5) and water were wanting in the camp, and the soldiers became indignant (6) that they were kept so long enclosed, and were in want of (7) the most necessary things. Marius encouraged them to quit the camp and to go to the Rhone to fetch water (8). This was easy to say, but very difficult to do; but the orders of the commander had to be obeyed. As often, then, as the soldiers went to forage (9), they met (10) with some of the enemy and engaged in fighting (11); the same happened to those

No. 166. (1) gens. (2) ultimus. (3) acuere, stimulare. (4) speculari, explorare. (5) pabulum. (6) indignari. (7) carere. (8) aquari. (9) pabulari. (10) congregari. (11) manus conserere (= „to eng. in f.“).

who were sent to fetch water; and not rarely were the Roman soldiers victorious (12). Marius had thought this the best to do, that his men might accustom themselves to the sight of the terrible (13) barbarians, and that they might cease to fear them. Soon the courage (14) of the Romans increased; in the camp utterances were heard, that it was a sin to see, how much Roman bravery was despised by the enemy. The general might lead them to battle; that it was better to fall while fighting than to be killed, while being sent out like servants (15) to fetch water.

No. 167.

Chapter II.

All this was pleasing to Marius to hear. He prepared with the greatest care, what he thought necessary to be done. As soon as he found (1) a favourable opportunity for fighting, he attacked, with great courage, the Teutones, who had pitched their camp nearer to him. The battle was fought at Aquae Sextiae in the year 102 before Christ. By the strategical skill (2) of Marius and the military science of the Romans the barbarians were put to flight and their camp taken by storm (3). Yet only a few were captured alive. These were of such a size of body, that people hurried together from all sides to look at those fearful (4) men, whose name had, shortly before, filled every one with terror. It is incredible to say, how great a joy the news of this victory produced (5) at Rome. But the commander believed, that he ought not to delay (6), and he at once

(12) superiorem discedere. (13) atrox. (14) animus (*Plur.*) (15) calo.

No. 167. (1) nancisci. (2) virtus imperatoria. (3) impetu facto expugnare. (4) immanis. (5) efficere, excitare. (6) cunctari, morari.

marched with his victorious army into Upper Italy, where the other consul Catulus was hard pressed (7) by the Cimbri. Marius sent faithful men in advance to him to announce what seemed the best to do. Thus the two consular armies were soon united to attack the Cimbri with combined forces. In the Raudian fields, not far from Verona, in the year 101 before Christ, that battle was fought, in which the Cimbri were beaten and, wonderful to say, cut down nearly to the last man (8). Thus Marius had, within four years, finished the war, in which Rome seemed to be destined to perish (9). The senate sent to him noble (10) men to congratulate him; the people hastened to all the temples to thank the Gods; the praise of Marius was endless. He returned triumphantly to the city, bringing with him the prisoners, who though fettered were still terrible to behold; and although he had, against the law, discharged (11) the consulship already four years in succession (12), yet he was again elected consul for the following year. This was his sixth and last consulship; for the seventh, on which he entered in the year 86 before Christ, he held but a fortnight, as he died on the Ides of January.

No. 168.

The Grateful Lion.

It is easy to understand, that gratitude (1) is praiseworthy, but it is difficult to say, why many are so far from showing (2) it towards their benefactors (3), that they even return injuries for benefits. Such can

(7) gravissime urgere. (8) ad unum omnes. (9) „to be destined to perish“, *Periph. Conjug. in — urus*. (10) princeps, or *Superl. of nobilis*. (11) gerere. (12) deinceps.

No. 168. (1) animus beneficiorum memor. (2) *Gram. § 275. 2. 2.* (3) by a clause „those who“ etc.

learn something from animals (*bestia*), since it is astonishing to see, that even animals are not altogether without gratitude (4). It is on the one hand (5) very pleasant to read, on the other very difficult to believe, what Gellius relates (6) about a lion. One day the people had assembled to look at the hunts (7) which were exhibited in the Circus at Rome. Many wild beasts of an unusual size and fierceness had been brought there from different countries to delight the spectators, among others also a lion, which was terrible to behold (8) and remarkable for its dreadful roaring (9) and extraordinary strength. A slave, Androclus by name, who had been condemned to death, was conducted into the Circus to fight with that fearful beast. As soon as the lion had seen the slave, it looked at (10) him for a while, and, it is almost incredible to say, having approached him in the manner of a flattering dog, prostrated itself at the feet of the slave and licked his hands. It was easy to see, that there was something unusual in that affair. The people, therefore, asked Androclus, after he had been taken out of the Circus, how it had come to pass, that the lion had not dared to touch him. And Androclus told them, he had been so cruelly treated by his master, that he had taken refuge in a desert (11). It was difficult to say, what hardships he had suffered there for several days, since he was without food and shelter (12). Finally he had found a cave, which he had hardly entered, when a lion of enormous size came after him, limping (13) and groaning (14), blood flowing from one of its feet. Frightened first at the sight of the approaching animal, he had, however, soon recovered cour-

(4) beneficiorum immemor (= „without grat.“). (5) „on the one hand — on the other“ by ut — ita. (6) memoriae prodere (*Perf.*). (7) venatio. (8) aspicere. (9) fremitus. (10) contemplari. (11) loca deserta. (12) deversorium. (13) claudicare. (14) gemitus edere.

age, when the animal had raised its foot, asking, as it were, for help. He had plucked out (15) a thorn sticking fast in its foot, pressed out the matter (16), and thus freed it from pain. For this, it is almost incredible to hear, the lion had been so grateful, that it had remained with him in that cave for three years, and had brought him always the best portions of its prey to sustain his life. One day, in the absence of the lion, he had left that hiding-place (17), had been captured by soldiers, brought back to his former master, and condemned to death. Now, Androclus added, on entering the Circus, I meet with that same lion, and, still mindful, as it were, of the benefit received, it shows its gratitude (18) towards me. — The people believed it unlawful to punish the slave. Androclus was set at liberty; the lion was given him as a present, and the people so highly esteemed the grateful animal, that, when Androclus conducted it through the city, they adorned it with flowers and presented its leader with money.

(15) evellere. (16) sanies. (17) latibulum. (18) gratiam referre alicui.

PART II.

Exercises Based on Latin Authors.

SECTION XVI.

Esopian Fables from Phaedrus.

No. 169.

A Few Preliminary Remarks (1) on the Fable and Its Inventor.

The fable is that kind of poetry, which does not teach by proofs, but shows, by feigned examples, what is good or bad (2), what useful or hurtful. These examples are mostly taken from the lives of animals, of which some are very similar to the lives of men in one respect (3) or another. But by examples men are taught easiest. However, not only the matter, but also the language (4) of the fable is very simple, so that it can also, without any learning, be understood by everybody. But one who, from the example of others, has learned what is good and useful, will try to imitate it in his life; and one who has understood, what is bad and hurtful, will avoid it. Thus a fable does not only teach, but it is also useful. Now (5), this fable is commonly called the Esopian fable, because this whole kind is said to have been invented by Aesop. Without doubt, in the most ancient times others have also made use of this kind of teaching; but yet Aesop is the earliest, whose name has been handed down to us, and who, by his fables, has acquired (6) the reputation of great wisdom. Herodotus,

No. 169. (1) *pauca praeponuntur*. (2) *by honestus, and turpis*. (3) *res. Gram. § 238. 7. c. 3.* (4) *sermo*. (5) *igitur*. (6) *sibi parare, parere*.

the most ancient historian(7) of the Greeks, mentions him as a renowned writer of fables. He also says, that Aesop had been the slave of a certain Jadmon of Samos, that he had been assassinated in a criminal manner(8), and that the oracle itself had called upon the friends of Aesop to revenge his murder(9). Finally from what Herodotus relates, we learn, that Aesop flourished about the year 560 before Christ. Whatever else is related about his life, is uncertain: however Phaedrus says, that he was a Phrygian by nation. Also that he was very ugly(10) and deformed, and much more of the same kind, has been invented by later writers(11).

No. 170.

Chapter II.

But we have no mind to pass over in silence(1) what Plutarch of Chaeronea, a distinguished Greek writer of the first century after Christ, has related of Aesop. For if we believe(2) him, Aesop was, on account of the renown of his wisdom, invited(3) by Croesus, king of Lydia, and came to Sardes, where great honours were bestowed(4) upon him. At the same time Solon came also to Sardes. When he less admired the power(5) and riches of Croesus, and deemed certain private men of Greece, who had already died, happier than the most powerful king, Aesop took his recklessness(6) ill and made reproaches(7) to Solon. „O Solon, said he, to kings one must speak either as little as possible or in the most submissive manner possible“ (8). To which Solon replied: „By no means(9); but to kings we must

(7) rerum scriptor. (8) nefarie. (9) ad ulciscendam caedem excitare. (10) foedus. (11) *only* posterior.

No. 170. (1) tacere (= „to pass over in sil.“). (2) fidem habere, credere. (3) *Participle. Gram. § 282. 1.* (4) tribuere, habere. (5) opes. (6) insolentia, immodestia. (7) alicui aliquid crimini vertere. (8) quam mitissime. (9) minime vero.

speak either as little or as well as possible“. — That the fables of Aesop enjoyed(10) great authority in the remotest time, can be proved from many passages of ancient writers. However those fables seem not to have been written down by the inventor, but circulated(11) by oral tradition(12). But they were composed, not in verse, but in the language of common life. Remarkable is, what Socrates relates of himself in Plato. For(13) he says, that, whilst in prison, he had brought(14) several fables of Aesop, which he kept in his memory, into verse. The same was afterwards done by other Greeks, especially by a certain Babrius, who, in the time of Augustus, collected a great many Esopian fables.

No. 171.

On the Poet Phaedrus.

The oldest fable (circulated) among the Romans is that delightful story of Menenius Agrippa on the discord, which arose(1) between the members of the body and the stomach(2); which fable not only has been very agreeable, but also very useful to the Roman people. However among the Romans Phaedrus must be considered the first writer of fables. As he himself relates, he was born in Thrace, which is said to have been a very renowned abode of the Muses, and the native country of the most ancient poets Linus and Orpheus. Having been, by an unfortunate incident(3), led away into slavery(4), he came as a youth into the family of Augustus, and there he displayed(5) such great learning and so great a fondness(6) for the liberal(7) arts, that Augustus granted him freedom. For this reason he is

(10) *by* esse. (11) divulgare. (12) sermo hominum. (13) enim. (14) redigere.

No. 171. (1) *by* esse. (2) venter. (3) adversus casus. (4) in servitutem abducere. (5) ostendere. (6) studium. (7) bonus, or optimus.

usually called Phaedrus, a freedman (8) of Augustus. In most cases Phaedrus has made use of the materials which Aesop had invented, and has adorned (9) them with verses of six feet (10). It seems, however, that in some fables he has too sarcastically (11) censured (12) and hurt certain distinguished (13) men, among these Sejanus, the most powerful flatterer of the emperor Tiberius. The poet, therefore, was very hateful (14) to Sejanus, and he was accused by him through false witnesses, and, as it seems, thrown into prison (15) by Tiberius. It was only (16) under the reign of Claudius, when he was a very old man (17), he recovered liberty. — The fables of Phaedrus are divided into five books. It seems, that the two first were published (18) under the reign of Tiberius; the three last the poet published (19) after the death of Tiberius, as is understood from the prologue to (*Gen.*) the third book.

No. 172.

How a Fox Deceived a Raven, and Another Took Revenge on an Eagle.

(Phaedr. Fab. I. 13 and I. 28.)

One day a raven had stolen cheese, and keeping it in his beak, he flew (1) into the wood. There he sat down on a lofty tree to eat it. A fox saw him and began to praise him with deceitful words. „How bright a plumage thou wearest, o raven, said the fox, how great is the gracefulness of thy body and thy countenance! If the voice were not wanting (2) to thee, I would call thee the king of birds“. Deceived by this praise the raven opened his mouth to show also the power of

(8) libertus. (9) polire. (10) versus senarius. (11) nimis dicaciter. (12) notare. (13) princeps. (14) invisus. (15) in carcerem, or in vincula conjicere. (16) demum. (17) admodum senex. (18) edere. (19) in publicum emittere.

No. 172. (1) avolare. (2) deesse.

his voice. The cheese fell down from his beak to the ground. The fox smilingly seized and greedily devoured it. — Another fox came home and found that her young had been taken away by an eagle. The latter had flown up to the top of a high tree to place them before his own young to devour (3) them. The mother of the robbed young besought the eagle with many tears not to make her miserable by killing her young. But the eagle considered himself, on account of the height of the tree, safe from (4) all dangers and despised the entreaties of the fox. Then the fox, overpowered (5) by grief, snatched some firebrands (6) from a near altar and placed (7) them around the tree, so that it was soon set on fire. Too late (8) did the eagle see his disadvantage, but neither was he himself able to snatch his own young away from death nor did the fox save her young.

The former fable teaches us, that fools are deceived by flatterers, if they listen to them; the latter, that we must never despise an enemy, of how low a rank soever he may be; for revenge easily finds an opportunity of doing harm (9).

No. 173.

How a Fox Got Out of a Well (1), and Another Was Repaid (2) by a Stork.

(Phaedr. Fab. IV. 9 and I. 26.)

A fox had fallen into a well. He endeavoured with all his might by leaping to escape from that place; but the brink was too high, and the poor (3) animal was kept there inclosed as (4) in a prison. By chance a he-goat came there to drink. On seeing the fox he asked,

(3) aliquid carpendum apponere. (4) ab. (5) capere. (6) fax ardens. (7) congerere. (8) sero (= „too late“). (9) nocere.

No. 173. (1) puteus. (2) by parem gratiam alicui referre. (3) miser. (4) tamquam, velut.

whether the water was good. „Very sweet, my friend, said the fox; thou wilt hardly be able to satisfy thy desire by drinking“. The he-goat, impelled (5) by thirst and at the same time induced by the praise of the water, descended into the well. The fox at once leaped on the horns of the he-goat, escaped and left the latter imprisoned. — One day a stork had been invited to dinner by a fox. The latter placed everything on plates (6) before the stork, and especially a delicious (7) broth (8), so that the hungry stork was hardly able to take anything. When the stork had returned home without complaining (9), he invited in turn (10) the fox to dinner, but served (11) all his delicacies (12) in bottles (13). The stork very easily took from them, but the fox tried in vain, and had to leave very hungry.

From the latter fable we learn, that no one must be astonished at being treated (14) in the same manner, as he treats others; from the former, that we should guard against the shrewdness of those who try to profit by the disadvantages of their neighbours.

No. 174.

Two Faithful Dogs.

(Phaedr. Fab. I. 23 and V. 10.)

A thief went about midnight (1) to a country-house to steal there, if possible. He feared, however, the old (3) dog who used to go watching about the country-house. Therefore he threw bread before the dog in order to win (4) him by such kindness. But the animal,

(5) allicere. (6) patina. (7) suavis (or grati) saporis, or only suavis. (8) sorbitio. (9) queri. *Gram.* § 282. 2. (10) revocare. (11) apponere. (12) cibi delicatiores, or cuppedia, orum. (13) lagoena. (14) tractare.

No. 174. (1) media nox. (2) furari. *Supine*, or by a clause with ut. (3) vetus. (4) placare, conciliare.

experienced in such things, said: „Thou art greatly mistaken, if thou believe that this food will restrain my tongue; for I am not so inexperienced and foolish that I can be deceived by thy unexpected liberality“. And at once the dog began to bark loudly (5), so that the thief, frightened, took to flight (6). — Another dog had, by his courage and swiftness, always done great service (7) to a hunter for many years; but at length (8), when old age heavily pressed on him (9), he grew languid. Nevertheless the old dog even then went still out hunting (10) with his master. One day he caught a bristly boar (11) by the ear, but was unable, on account of his rotten (12) teeth, to hold him fast. When the boar had escaped and the hunter's hope been disappointed, the latter became angry and reproached the dog. But the old animal said: „I have not forsaken thee purposely (13), but my strength has been diminished by old age“.

Do not condemn him who satisfies you in all things as long as it is his duty (14) to satisfy you, and as long as he is able to do it. This the latter fable teaches; the former tells us, that snares are laid in vain for experienced people.

No. 175.

How Mockery (1) Was Punished, and a Rash Plan Abandoned.

(Phaedr. Fab. I. 9 and Append. I. 2.)

Nothing can be more foolish than if he who is not on his guard himself, gives good advice to others. This we shall show by the example of the sparrow and the hare. — An eagle surprised (2) a hare by a sudden attack.

(5) magna voce. (6) aufugere. (7) multa officia praestare. (8) postremo. (9) aliquem urgere. (10) *Supine*. (11) setosus aper. (12) cariosus. (13) by consilium, here also dolus. (14) oportet.

No. 175. (1) irrisio. (2) opprimere.

The captured animal burst out into loud weeping. In this calamity reproaches were made to the hare by a sparrow, who mockingly (3) asked him: „Why didst thou delay? Why didst thou not make use of that known swiftness of thy feet?“ But hardly had he thus spoken, when he himself was seized by a hawk, and, whilst crying aloud, torn to pieces (4). Thus the sparrow perished by the same fate, for which he had just before ridiculed the hare, by his foolish advice. — From the following fable we learn, how useful it is for those, who believe their misfortune too great to be borne, to look at others; for he who does that in the right manner (5), will soon find, that he is not the only one who suffers, and from this he will learn patience in misfortune. Owing to the din of dogs and hunters the hares had been seized with so great a terror (6), that they wished rather to die than to live thus in continual fear. Therefore the plan was formed, that all should throw themselves into a lake. When the whole train arrived, in great haste, on the shore, a large multitude of frogs, sitting in the grass, threw themselves, frightened (7) by the approaching (8) throng of hares, without delay into the lake. Then an old hare said: „Behold, my friends, others have also their fears. Let us, then, as the other animals, stick to that life, which has been granted us by nature“.

(3) irridere. (4) laniare, lacerare. (5) *only recte*. (6) *by* terror alicui injicitur. (7) exterrere. (8) adventare.

SECTION XVII.

Greek Generals from Nepos.

No. 176.

A Few Preliminary Remarks (1) on the Life and Writings of Cornelius Nepos.

Cornelius Nepos was born in Northern Italy, which was called Gallia Cisalpina, of the illustrious family (2) of the Cornelii. His birthplace is said to have been Hostilia, a village (3) near Verona; this, at least, is certain, that in the Middle Ages (4) the Veronese erected a statue to Cornelius Nepos as (5) their distinguished townsman (6) among the other Veronese in the city-hall (7). The year, in which he was born, cannot be accurately determined (8); however (9), his life doubtless falls within the period of time (10) from the year 100 to 30 before Christ. Even as a boy Nepos seems to have been taken (11) by his father to Rome; and it is probable, that he spent (12) his whole life in the city or in neighbouring villas. From his very boyhood (13) he likewise seems to have entirely devoted himself to the study of letters, and especially of those, which pertain to history. In his youth as well as in his manhood (14), this love of arts and letters was so great, that he never sought (15) nor discharged (16) any public office, but spent (17) all his time in those studies. He (18) was a man of the highest integrity and sweetness of manners, and enjoyed the intimate friendship (19) of the

No. 176. (1) *See 169, 1*. (2) gens. (3) vicus. (4) media aetas (*Singul.*). (5) ut. (6) civis, *or* popularis. (7) curia. (8) definire. (9) verumtamen. (10) in id tempus, quod est. (11) deducere. (12) degere. (13) jam a puero. (14) *by* adolescens, *and* vir. (15) petere. (16) administrare. (17) tempus consumere in aliqua re. (18) idem. (19) uti familiaritate et amicitia.

noblest Romans, especially of M. Tullius Cicero and T. Pomponius Atticus. Q. Valerius Catullus of Verona, by no means an obscure (20) Latin poet, has dedicated his poems to Cornelius Nepos, either (21) because they were fellow-countrymen, or because Nepos, as Catullus himself says, had always highly esteemed those lyric (22) poems.

No. 177.

Chapter II.

Of (1) all his writings Nepos seems to have edited first the three books of chronicles (2), in which he had collected (3) the memorable events (4) of all peoples, especially of the Greeks and Romans. The poet Catullus, with great admiration, calls these books learned and laborious ones. A second work of Nepos was the three books of examples, in which he described the customs and institutions of the ancient peoples. But the most extensive (5) and the most celebrated work of Nepos was that on illustrious men. This work is said to have been distributed into sixteen books and to have treated (6) of renowned kings and generals, lawyers (7) and orators, poets and historians (8), philosophers and grammarians (9), both of the Greeks and the Romans. Of these works of Nepos none is (10) complete (11). But of the books on illustrious men five and twenty biographies (12) have been preserved to us, which are usually inscribed „vitae excellentium imperatorum“, although not all of them treat of generals. Many learned men, however, believe that those biographies, except (13) the biography of Atticus, have been abridged (14) by a certain Aemilius Pro-

(20) ignobilis. (21) „either — or“, sive — sive. (22) lyricus, melicus.

No. 177. (1) ex. (2) chronica, orum. (3) complecti. (4) res. (5) amplius. (6) agere. (7) juris consultus. (8) historicus. (9) grammaticus. (10) exstare, superesse. (11) integer. (12) *only* vita. (13) praeter. (14) contrahere.

bus, who lived at the close (15) of the fourth century after Christ, under the reign of Theodosius the Great; others even maintain, that they have been written, for the greatest part (16), by this man. But neither of the two opinions can be established (17) by sure proofs. It is rather probable, that Cornelius himself, and no (18) other, is the writer of that famous little book.

No. 178.

Chapter III.

It cannot, indeed, be denied, that in the biographies of Nepos some errors are found. For, the writer has, sometimes, confounded (1) men of the same name (2). To (3) give one example, in the first two chapters of the life of Miltiades, he has reported of this conqueror of Marathon, what, for the greatest part, pertains to his uncle Miltiades, the son of Cypselus. In other things, too, both historical and geographical (4), he has sometimes erred. But the whole style (5) is so far from the manner (6) of the Theodosian time, that, at least at this age, without doubt, no one has attained a like (7) simplicity and sweetness (8) of language. The writer describes the most important (9) things with the greatest conciseness and clearness (10); his language, without affected beauty, is so charming and pleasant, that a certain natural beauty (11) everywhere appears. Nepos has not aimed at the refined elegance (12) of the Ciceronian language, but he desired to use the familiar and almost common (13) kind of language; and in this he is

(15) sub finem. (16) maximam partem. (17) confirmare, stabilire. (18) *Gram. § 165. Note 5.*

No. 178. (1) commutare. (2) ejusdem nominis, or *Adject. cognominis*. (3) ut. (4) historicus, — geographicus. (5) scribendi genus. (6) ratio. (7) par. (8) suavis. (9) gravis. (10) perspicuitas. (11) nativa venustas. (12) exculta elegantia. (13) quotidianus.

so excellent, that he has always greatly (14) delighted the minds of his readers. — Nepos himself tells us, whence he has taken (15) the materials (16) for the composition of his biographies. Foremost of all is Thucydides, who is, without doubt, one of the greatest historians (17) not only of the Greeks, but of all ancient nations. Besides Thucydides, Nepos made use of a panegyric (18) of Agesilaus, which was formerly believed to have been composed by Xenophon. But it is very probable, that it has not been written by him. Among the other writers, from whose writings (19) Nepos has taken many things, the most worthy of mention are Theopompus, who was born in the year 405 before Christ, and wrote a history (20) of the Greeks; Dinon, who lived a little later and wrote a Persian history; Timaeus, who wrote a history of Sicily and Italy; and Polybius, the friend of the younger Scipio, of whose great work only the first five books are extant.

No. 179.

Miltiades and Histiaeus.

(Nep. Milt. Ch. 1—3.)

Miltiades, Cimon's son, of Athens, has increased the glory, received from his forefathers, by his virtues. Elected general by his fellow-citizens to organize (1) the Thracian Chersonese, he, on the journey itself, reduced Lemnus and other islands under the power of the Athenians. By justice, bravery and good fortune he obtained, in the Chersonese, within a short time, an almost royal authority. But when the Persian king Darius came there (2) to make war upon the Scythians,

(14) maximopere. (15) sumere, or sibi comparare. (16) rerum copia. (17) rerum scriptor. (18) laudatio. (19) scriptum, also liber. (20) res gestas scribere, also historiam scribere.

No. 179. (1) constituere. (2) illuc.

he (3) gave Miltiades the perpetual sovereignty over those regions. After a bridge had been built on the river Hister, the king led the army across (4) and left as guardians of the bridge Miltiades and other Greeks, whom he had made princes in the cities of Ionia and Aeolia. For by this contrivance (5) he hoped to effect, that the princes would believe their own welfare to be included (6) in that of the king, and would keep Asia under his power. Darius had ill luck (7) against the Scythians. Messengers after messengers brought the news (8), that the army was in the greatest danger (9), that the king had taken to flight. Then Miltiades believed, that, by fortune itself, an opportunity had been given to them of freeing Greece. He called upon the princes to break the bridge down, and showed (10) that, if that were done, the whole army with the king himself would perish within a short time; the Greeks in Europe would be safe, those in Asia would be free from all fear of the Persians. Not a few of the princes acceded to this plan; but Histiaeus of Miletus opposed it. „On the dominion of Darius, said he, our power, too, rests. If the king perishes, what hope will you have? Which of you prefers to be punished by his fellow-citizens to ruling under (11) Darius?“ Histiaeus prevailed (12). But though Miltiades was conscious that he had been more a friend of common freedom, than of his own sovereignty, he did not believe himself safe enough any more (13) in the Chersonese, and returned to Athens.

(3) hic. (4) trajicere, traducere. (5) ars, artificium. (6) ponere. (7) adversa fortuna uti. (8) only afferre. (9) discrimen, also periculum. (10) docere, demonstrare. (11) sub. (12) vincere. (13) „not — any more“, non amplius.

No. 180.

The Battle at Marathon.

(Nep. Milt. Ch. 4—5.)

Under the leadership (1) of Datis and Artaphernes, Darius had despatched an army of 200,000 foot and 10,000 horse with a fleet of 500 ships to subdue (2) Greece. After Euboea had been conquered (3), the immense army marched into Attica, and pitched (4) their camp in the plain of Marathon. The Athenians, terrified by the nearness of so great a danger, at once (5) sent a courier to Sparta, and asked the Lacedaemonians to come most speedily to their help. At home ten generals were chosen to lead the army and defend the city, among them Miltiades. And since, by his valour and experience in military affairs, he (6) had the greatest influence (7) with all, it was determined by his advice (8) to attack the enemy in the open plain. Miltiades knew the minds of the Persians; he hoped that, if he could begin the battle at once (9), his own soldiers would be superior to them. The army of the Greeks consisted of 9,000 Athenians and 1,000 Plateans; of the other states none had come to the help of the Athenians. Miltiades had chosen (10) a suitable place for fighting at the foot of a mountain; by hills and trees the hostile cavalry was hindered from surrounding the small body (11) of the Greeks. But the leaders of the Persians also, trusting in the number of their army, were very eager to fight (12), and led their troops to battle. In this engagement it was perceived, how much more was effected (13) by the bravery of the Greeks than by the

No. 180. (1) *Gram. § 284. 1.* (2) *opprimere. Gram. § 288. 1.* (3) *Ablat. absol.* (4) *ponere.* (5) *statim.* (6) *Relative. Gram. § 238. 6, esp. Note.* (7) *valere (= „to have infl.“).* (8) *Gram. § 284. 1.* (9) *quam primum.* (10) *by capere.* (11) *manus.* (12) *Gram. § 286.* (13) *Subjunctive.*

vast number of the barbarians. The Persians were completely defeated and so much frightened, that, abandoning (14) their camp, they hastened in a quick flight to the ships and returned to Asia. What victory has ever been more illustrious (15) than this? With a small body Miltiades had overthrown the tenfold number of Persians and liberated Athens and the whole of Greece from the danger of servitude. So much more power has (16) the love of country and freedom, than the desire of sovereignty.

No. 181.

Death of Miltiades.

(Nep. Milt. Ch. 7—8.)

Most of the islands of the Aegean sea had surrendered themselves and their property to the Persians, and supported them in the war against the Athenians. Therefore Miltiades was sent with a fleet of 70 ships to bring them back (1) under the dominion of the Athenians. Many returned of their own accord to their duty, others were conquered by force; the island of Paros resisted most vigorously. Already was its city surrounded by siegeworks and cut off from all supplies; already were the sheds and pent-houses erected and the besiegers (2) seemed to be on the point of taking possession of the city: when on a sudden at night a mighty fire was seen far off, which both armies believed to be a sign given by the fleet of the Persians. Miltiades feared to be surrounded by them, and, raising the siege (3), returned with all his ships to Athens. The

(14) *omittere. Ablat. absol.* (15) *praeclarus.* (16) *„to have power“, posse, or valere.*

No. 181. (1) *reducere.* (2) *Transl. „and it seemed to be on the point (in eo), that the besiegers (here by hostis) took p.“ etc.* (3) *obsidionem omittere. Ablat. absol.*

Athenians were much offended by the return of Miltiades. Therefore they accused him of treason, since he had, bribed by the money of the Persians, abandoned (4) the siege of Paros without bringing the affair to an issue. He himself was prevented (5) by the wounds received in that war from pleading his cause (6) before the judges; but still his brother Stesagoras effected so much by his speech, that, on inquiring into the matter, he was acquitted of the capital charge. Nevertheless they deemed him deserving of punishment, and condemned him to a fine of 50 talents; and as this (7) sum was so great, that he could not pay it, they threw him into the state prison, where not long afterwards the conqueror of Marathon died. But all agree (8) in this, that he was not condemned on account of the crime at Paros. He had frequently filled (9) the highest offices, had had, in the Chersonese, the sovereignty and name of a tyrant, and seemed to have obtained (10) too great a power to be content (11) with the position of a private man. Therefore, from fear of the tyrannis, they condemned that man, who, according to the testimony of all, was possessed of no less gentleness and kindness (12), than of the valour and virtue of a general (13).

No. 182.

Themistocles and the Battle at Salamis.

(Nep. Them. Ch. 1—5.)

Themistocles had, in the beginning of youth, so much estranged (1) his parents from himself by too independent a life, that they disinherited him. But his

(4) discedere ab. (5) impedire. *Gram.* § 253. (6) causam dicere, also se defendere, or verba facere. (7) *Relative.* *Gram.* § 238. 6., esp. *Note.* (8) consentire. *Acc. with Inf.* (9) versari. (10) adipisci. (11) *by* quam ut, and posse. (12) comitas atque humanitas. (13) *by the Adj.* imperatorius.

No. 182. (1) abalienare.

courage was not broken by this (2) disgrace, but raised. He began, with the greatest activity, to devote himself to state affairs, and by his prudence and eloquence proved himself so very dexterous (3) both in the assembly of the people and in the discharge of business, that, in a short time, no one was preferred to him. The first public office, which he discharged (4), was that of a general in the Korcyrean war. At that time he persuaded the people to increase the fleet by 100 ships. And when these had been built with the greatest rapidity, he conquered the Korcyreans, crushed (5) the pirates, and brought (6) great riches to Athens. It was, however, to the greatest advantage of the Athenians, that (7) they had become, by the advice of Themistocles, very skilled in naval affairs. For Xerxes, king of the Persians, had already set out with innumerable forces and a fleet of 1,200 men-of-war (8) against Greece to make good (9) the disgrace of the defeat at Marathon. Not unjustly did the Athenians fear that they especially were aimed at (10). Moved by this fear they sent messengers to Apollo to consult the oracle what was to be done. The answer of Pythia, that the Athenians would be safest (11) behind wooden walls, was obscure. Themistocles alone understood, what (12) those wooden walls meant (13), and he convinced his fellow-citizens, that the fleet was pointed out by Apollo. Therefore they betook themselves with (14) all their property on board the ships and abandoned the city, after handing over the castle to the priests and a few aged (15) men. Meanwhile Leonidas with 300 Spartans had perished at Thermopylae fighting most bravely. Thus (16) it happened, that, on

(2) *Relative.* (3) promptus. (4) (munere) fungi, (munus) capessere. (5) delere, opprimere. (6) conferre. (7) quod. (8) navis longa. (9) sarcire. (10) petere. (11) tutus. (12) quo. (13) *by* valere. (14) *by* que (See *Nepos*). (15) *Comparative.* (16) *Transl.* „by which“.

the advice of Themistocles, fighting was done on board the ships. As the common fleet of the Greeks numbered (17) but 300 ships, of which 200 belonged to the Athenians, Themistocles kept himself in the straits of the sea, that the multitude of the enemy might not be able to surround him.

No. 183.

Chapter II.

The first naval battle was fought near Artemisium. Neither of the two parties obtained the victory. Nevertheless Themistocles believed it necessary to retire (1) from Artemisium, that the enemy, after doubling (2) Euboea, might not press the fleet of the Greeks by a twofold danger. Therefore, after abandoning (3) Artemisium, the ships were drawn up opposite Athens near Salamis. In the meantime the land-forces of the Persians had arrived at Athens. By order (4) of Xerxes the city and castle were at once destroyed by fire. By its blaze the Greek sea-forces were frightened in such a manner, that all, except (5) the Athenians, wished to go home and to defend themselves behind their walls. Themistocles alone convinced the generals, that the Greeks, united, would be a match (6) for the Persians, but disunited would have no hope of safety. But all this was insufficient to move (7) Eurybiades, the general of the Spartans; therefore Themistocles used a stratagem to force the united fleet of the Greeks to fight. He informed (8) the king of the Persians through the most faithful of his slaves, that the Greeks intended (9) to depart in

(17) habere.

No. 183. (1) discedere. *Periph. Conjug.* (2) superare. *Ablat. absol.* (3) relinquere. *Ablat. absol.* (4) *Gram. § 221. 2. 1., or § 47. II. 1.* (5) praeter. (6) parem esse alicui. (7) minus movere. (8) nuntiare, or certiores facere. (9) id agere ut.

various directions. They could be altogether easily overwhelmed, if it pleased the king to attack them at once; but if he allowed (10) them to go home one by one, the war would become greater and of longer duration. When Xerxes heard these things, he resolved (11) at once to fight on the following day. But on the one hand the place was so favourable to the Greeks, and on the other so unfavourable to the Persians, that Themistocles with a small number of vessels completely defeated the largest fleet within (12) the recollection of men. But as Xerxes, even after this defeat, had still such large forces, that it was to be feared, he might be able, even (13) with these to oppress Greece, Themistocles, through a second messenger, inspired (14) him with the fear, that his return to Asia might be cut off (15), since the Greeks had determined to destroy the bridge across the Hellespont. Thus it happened, that Xerxes returned to Asia as quickly as possible.

No. 184.

Life and Fate of Themistocles after the Battle at Salamis.

(Nep. Them. Ch. 6—10.)

The victory at Salamis, which was won (1) less by the arms of the Greeks than by the prudence of Themistocles, is not unjustly compared with the trophies of Marathon. But no less great did Themistocles show himself in peace. The Athenians had, at that time, only the Phalerian harbour, which Themistocles deemed neither large enough nor good enough. He, therefore, effected by his advice, that they built the triple harbour of Piraeus, and surrounded it with walls. He caused (2)

(10) pati. *Acc. with Inf.* (11) constituere. (12) post. (13) vel. (14) injicere alicui aliquid. (15) aliquem reditu excludere.

No. 184. (1) parere *Perf.* (2) curare. *Gram. §. 281. 3. and Note.*

also the walls of the city to be restored. But the Lacedaemonians, who tried to prevent this being done, he deceived(3) by a stratagem, whereby he effected, that the city was enclosed(4) by the strongest walls, before the Lacedaemonians were able to hinder it. For, on his advice, the Athenians had prosecuted(5) the work with so much ardour, that they spared neither sanctuaries, nor tombs, but, for the construction(6) of the walls, brought(7) everything that seemed fit for the fortification. Thus Athens was far better fortified than formerly. By these achievements(8) the authority of Themistocles had grown so much, that he could as little(9) escape the envy of his fellow-citizens, as Miltiades. Therefore, they sent him, by ostracism, into exile. But as he enjoyed(10) great honour, even as an exile, while living at Argos, he was, during his absence, accused of treason by the Lacedaemonians, because he had given advice to the king of the Persians about(11) the overthrow(12) of the freedom of Greece. This being done, the Athenians condemned him to death. Therefore Themistocles fearing, that he might not be able to live safely at Argos, fled(13) first to Corcyra, then to Admetus, king of the Molossians, who after offering his right hand as a pledge(14) received him under his protection. The king performed what he had promised; for when the Athenians, in the name of the state, demanded from him the surrender(15) of Themistocles, he secretly(16) sent him, with a guard, on board a vessel to Pydna.

(3) fallere, frustrari. (4) saepire, also cingere. (5) facere (opus). (6) exstruere. *Gram.* § 288. 1. (7) congerere. (8) by res gerere. (9) *Gram.* § 175. Note 8. (10) by esse in honore. (11) de. (12) opprimere. (13) confugere. (14) only dextram dare. (15) aliquem exposcere (= „to dem. the surr. of somebody“). (16) clam.

No. 185.

Chapter II.

On this journey a great storm arose and drove(1) the ship towards the island of Naxos, which was, at that time, being besieged(2) by the Athenians. It was evident, that Themistocles must perish, if he were recognized by them. Therefore, by many promises, he prevailed(3) on the ship-master to keep the ship at anchor at a distance from the island. A few days afterwards they arrived at Ephesus, where Themistocles disembarked. Thus he came to Asia under the reign(4) of Artaxerxes and at once sent a letter to that king, in which he asked(5) for his friendship. He said, he had, indeed, fought with the king Xerxes in the battle at Salamis to defend his country; after saving(6), however, his country, he had effected by his advice, that the king, too, had been freed from a great danger. For by a letter from him the king had been informed of the plan of the Greeks to destroy(7) the bridge. Should, therefore, Artaxerxes receive him, who had been expelled from all Greece, under his protection(8), he would be to him no less a good friend, than his father had experienced in him a brave enemy. Artaxerxes who admired the great virtues of Themistocles, was easily persuaded to promise his friendship to such a man. After Themistocles, then, had spent(9) the space of two years in learning the language of the Persians, he himself went to the king and is said to have conversed with him no less easily than even the most accomplished(10) of the Persians. Most agreeable was to Artaxerxes

No. 185. (1) ferre, agere. (2) obsidere, obsessum tenere. (3) commovere, adducere. (4) regnare. *Ablat. absol.* (5) petere. (6) servare. *Ablat. absol.* (7) dissolvere, rescindere. *Gram.* § 286. (8) in fidem recipere. (9) consumere aliquid in aliqua re. (10) eruditissimus quisque.

xerxes the advice, which Themistocles laid before him about the subjection (11) of the Greeks. Being splendidly rewarded he returned to Asia Minor and fixed his abode at Magnesia, where he, as Thucydides, the best authority (12) in these things, has handed down to posterity, died of sickness. In the market-place at Magnesia a statue was erected to him; his tomb is not far distant from the city; but his bones are said to have been brought (13) to Attica by friends and there secretly buried.

No. 186.

Something (1) about Aristides.

(Nep. Arist. Ch. 1—3.)

Aristides, a contemporary of Miltiades, with whom he had been general in the battle at Marathon, distinguished himself so much above (2) all the rest by his justice, that, for that very reason, he was exiled from the state by the Athenians. However, this was brought about more by the eloquence of Themistocles, who was his rival (3), than because (4) Aristides seemed worthy of any punishment. Even as an exile the latter tried to benefit his country as much as (5) he could. After the naval victory near Salamis he was recalled by the people and fought, together (6) with Pausanias, the general of the Lacedaemonians, at Plataeae against the army of the Persians. Under their leadership (7), then, Mar-donius was defeated (8) and slain; and this is the most illustrious achievement of Aristides in military affairs. But how great his innocence and justice was, can be

(11) subicere. *Gram.* §. 289. 2. (12) *by* auctor alicujus rei. (13) deferre, deportare.

No. 186. (1) quidam. (2) inter, *or* *Dative*. (3) obtrectator, aemulus. (4) quod (*Subjunct.*). (5) utcumque. (6) simul. (7) *Gram.* § 284. 1. (8) profigare, fugare.

learned from many examples. The Lacedaemonians had, up to this time, been the leaders of the Greeks not only on land, but had also maintained (9) the supremacy at sea. Aristides who was the commander (10) of the ships of the Athenians, won (11), by his moderation, the hearts of all the Greeks, whereas Pausanias, the leader of the common fleet, estranged them from himself (12) by his haughtiness. Whereby it happened, that most of the states transferred (13) the chief command of the common fleet of Greece to the Athenians, the more easily to repel the barbarians, if war were renewed. Aristides, whose justice was known to all, was chosen to determine the amount of money (14), which was to be paid by each state into the common treasury. The surest sign, however, that he was a man of the greatest moderation, is this, that (15) he, though he had often held (16) the chief command, yet hardly left so much, when dying, wherewith to be buried. He died, however, in the fourth year after the expulsion (17) of Themistocles.

No. 187.

Cimon's Prudence and Merit as a General (1).

(Nep. Cim. Ch. 1—2.)

Cimon, the son of Miltiades, experienced a very hard youth. For when his father had died, the son was kept in the public prison, till (2) he had paid the determined fine. That he might be able to effect this, Cimon gave his sister Elpinice in marriage to Kallias, a very rich citizen, who promised to pay the money for him. Being,

(9) obtinere. (10) praeesse, praefectum esse. (11) sibi conciliare. (12) abalienare a se. (13) deferre. (14) *only* constituere pecuniam. *Gram.* § 288. 1. (15) quod. (16) fungi, *or by* praeesse. (17) *by* post, and expellere.

No. 187. (1) virtus imperatoria. (2) dum.

Müller, Exercises.

in this manner, restored to liberty, Cimon succeeded (3) in soon attaining to the highest station (4). For he distinguished himself not only by eloquence, but also by the greatest liberality, and was no less skilled in civil law, than in military affairs. Already from his boyhood he had lived much with his father in the camp and among soldiers; whence it happened, that his authority with the army was always held highest. His first achievements (5) as general he accomplished on the river Strymon against the Thracians; after he had put these (6) to flight, he founded, as Nepos reports, the city of Amphipolis, which he assigned (7) to the Athenian colonists. But Thucydides says, that that city was founded by another general of the Athenians. The most illustrious deed of Cimon is the battle near the river Eurymedon, from which he, in one day, obtained (8) a double victory. For after he had, at daybreak, attacked the fleet of the Persians, and taken possession of almost all the ships, he at once disembarked his troops to attack the land-forces of the enemy; after whose defeat (9) he also took, on the same day, their camp and returned home laden (10) with immense booty. On this journey he brought those islands, which had attempted to fall off from the dominion of the Athenians, back to their duty; the well-disposed he confirmed in their allegiance. When he came to Scyrus, he expelled by force of arms the Dolopians, who were disaffected towards (11) the Athenians, out of the city and island. The Thasians, who, trusting in their strength, had fallen off, willingly submitted (12) to him on his arrival. Of the booty a great part was

(3) contingit. *Gram.* § 275. 2. (4) summum locum assequi, also by pervenire, and principatus. (5) only res. (6) Relative. (7) tradere, with incolere, or habitare. *Gram.* § 281. 3. Note. (8) reportare, potiri. (9) devincere. *Ablat. absol.* (10) onustus. (11) abalienatus ab. (12) se subicere.

spent (13) on embellishing and fortifying the castle of Athens.

No. 188.

Banishment (1), Death and Character (2) of Cimon.

(Nep. Cim. Ch. 3—4.)

But the Athenians, abhorring too great a power (3) in one man, could not endure, that Cimon was alone distinguished in the state, wherefore they sent him for ten years into exile by ostracism. But they quickly repented of this injustice. Therefore, in the fifth year afterwards, when they had to wage (4) war with the Lacedaemonians, they recalled him to Athens. But as Cimon deemed it best to reconcile the two most powerful states of Greece to each other (5), he, of his own accord, went to Sparta, and, by his prudence, restored peace. Not long afterwards he was elected (6) chief commander by the Athenians and (6) sailed, with a fleet of 200 ships, to Cyprus; but after he had conquered a great part of the island, he was wounded and died at the siege (7) of the city of Cittium. The Athenians are said to have deeply felt the loss of (8) Cimon for a long time even after his death (9). No one equalled him in liberality. Wherever he betook himself, he ordered servants to follow him with money (10), that, should anybody ask anything of him, there might not be wanting (11) to him means at once to give to the needy (*Sing.*). In his gardens and estates no one was hindered from using the fruits and the other things according to his own good pleasure (12). Daily he invited many to dinner

(13) conferre ad aliquid, consumere in aliqua re.

No. 188. (1) exsilium. (2) mores. (3) nimia, or nimis magna potentia. (4) *Periph. Conjug.* (5) inter se. (6) *Gram.* § 282. 1. (7) by oppugnare. *Gram.* § 289. 2. (8) cum dolore, or vehementer desiderare. (9) *Gram.* § 236. 1. (10) nummus (*Plur.*). (11) deesse. (12) by a Relative clause with velle.

and scarcely a day was suffered to pass, on which those who were in the market-place uninvited, were not invited (13) by himself. And he is said to have been even of such a kind nature (14), that, when he saw a poor man less well dressed, he often gave him his own overcoat. He refused nothing to any one (15); many became rich through him; poor people were not unfrequently buried at his expense. Therefore it is not at all to be wondered at, that he, by thus conducting himself (16), won for himself the hearts of his fellow-citizens.

No. 189.

Military Talent (1) of Iphicrates.

(Nep. Iphicr. Ch. 1—3.)

Iphicrates of Athens was a man of a large bodily frame (2) and a commanding (3) appearance. But most of all did his military talent shine forth, whereby he effected so much, that, through his fault, nothing has ever been carried out badly. In military affairs he invented many things, others he improved; he (4) was the first to make arrangement, that the footsoldiers made use of longer spears and swords; the shields and corselets he made lighter, and yet took care, that they not the less (5) well covered the body. By this arrangement the soldiers became more nimble for action (6). As general he exercised (7) the greatest severity of discipline. His (8) soldiers were not only the best exercised (*Superlat.*), but also the best in obeying their general's command; as soon as the sign was given for battle, all stood, without great trouble, arrayed in their place, so that the most

(13) devocare. (14) benignitas. (15) *Gram.* § 68. *Note* 3. (16) se gerere.

No. 189. (1) ingenium. (2) corpus (= „bodily fr.“). (3) imperatorius. (4) hic. (5) literally, or by aeque. (6) res gerere. *Gram.* § 288. 1. (7) uti. (8) by ipse.

skilled general seemed to have drawn them up one by one. After the army had thus been drilled (9) by this discipline, he gained (10) for himself great glory in that war, which the Athenians, at that time, waged against the Lacedaemonians. Several times he put their troops to flight; one division of the Lacedaemonians he intercepted, a thing which (11) caused the greatest admiration among all the Greeks. Having been placed, with the permission (12) of the Athenians, by Artaxerxes over the mercenaries, whom the king used in a war against the Egyptians, he trained them with such great success, that the Iphicratian soldiers in Greece were no less praised (13), than afterwards the Fabians among the Romans. After he had returned to Greece, he was sent to the help of the Lacedaemonians, and, by his speedy arrival, prevented Sparta from being destroyed by Epaminondas. Hence it cannot be doubted, that Iphicrates is either to be preferred to, or to be believed equal (14) to the first generals of the Greeks. He was also (15) a good citizen and dear to his friends; therefore it happened to him, what happened to few Athenian nobles (16), that he lived to an advanced age without any punishment.

No. 190.

Personage and Character of Epaminondas.

(Nep. Epam. Ch. 1—7, Beg.)

In presenting (1) a picture of Epaminondas nothing must be passed over, which, after the manner of the Greeks, ought not to be wanting in the person of the first man in the state, though it be considered more

(9) erudire. (10) comparare, parère. (11) *Gram.* § 238. 5. (12) permissu. *Gram.* § 221. 2. 1. (13) in laude esse. (14) parrem putare, or only comparare, conferre. (15) „he — also“, idem. (16) princeps.

No. 190. (1) exprimere.

trifling (2) among other nations. He was born, indeed, of poor parents, though his ancestors were noble, and was taught, by the most illustrious teachers, all the arts, in which the best youths were usually instructed. On the arts of dancing, singing and playing on the cithern he spent so much labour (3), that he surpassed (4) all his contemporaries in the knowledge (5) of these arts. The greatest application, however, he bestowed (6) upon the study of philosophy, in which he had Lysis of Tarentum, a Pythagorean, for a teacher. With him (7) he exercised himself so long and with such diligence, that he was not only dearest to his teacher, but, according to the agreement (8) of all, by far the most distinguished of his school-fellows. As a youth he proved himself, in wrestling and running, a match for the most practised (9); in the use of arms he was very skilful. These endowments (10) of the body were surpassed by many virtues of the heart. For he distinguished himself no less by modesty and prudence than by patience and greatness of mind (11); he was temperate, gentle, and, even in manhood, very desirous of learning; when in company a conversation was held (12) on philosophy or the administration of the commonwealth, he never repented of the time spent in listening to these conversations. He himself, indeed, was poor, but he took the want (13) of riches very easy. Nevertheless he very often supported others with money. For if any one of his fellow-citizens needed help, Epaminondas conducted himself so (14), that he seemed to have all things in

(2) levis. (3) operam conferre ad, or in aliquid, operam navare alicui rei. (4) superare, antecedere. (5) peritia, scientia. (6) See 3., or studium consumere in aliqua re. (7) Relative. (8) consensus. *Gram.* § 221. 2. 1. (9) exercitare. (10) bonum. (11) *literally*, or magnus animus. (12) sermonem habere, disputare, disserere. (13) facile carere (= „to take the want of — — easy“). (14) sic se gerere, or talem se praestare.

common with his friends. For he himself prescribed (15), how much of his property each of the friends should contribute to support (16) the needy (*Sing.*). But he always effected, that he who received knew, by whom each thing in particular had been given.

No. 191.

Chapter II.

Of his disinterestedness Epaminondas gave an illustrious example, when king Artaxerxes attempted to bribe him with gold through a certain Diomedon. Diomedon had brought (1) with him an immense amount of gold to Thebes, and he hoped that Epaminondas could be won over to his side (2) by the aid of a youth Micythus, whom he (3) exceedingly (4) loved. And Micythus, indeed, was easily won (5) by Diomedon. But as Epaminondas heard of the affair, he summoned both before him (6), and ordered Micythus at once to give back the money which he had received. Diomedon, indeed, he forgave for (7) having held him on a level with himself, and for believing, that he would prefer gold to the love of his country; but yet he sent him quickly out of the city, that he might not also tempt (8) others with that money. He caused even Diomedon to be brought, with a guard, to Athens. And he said, that he did this, not on account of Diomedon, but for his own sake; for if that gold were taken away from him (9), it could easily be said, that Epaminondas himself had taken the stolen money, which, when offered, he had refused. — Epaminondas is also deserving of the greatest praise on account of his love of truth which was so great in him,

(15) imperare, praecipere. (16) *Gram.* § 288. 1.

No. 191. (1) afferre. (2) ad voluntatem perducere. (3) ille. (4) maxime. (5) capere. (6) ad se vocare. (7) by a clause with quod and Subjunct. (8) temptare (tentare). (9) ille.

that he, not even for the sake of a joke, ever uttered a lie. In suffering (10) offences he was very patient, and to be angry either with one's friends or country he deemed unlawful. But although the Thebans were inferior to the rest of the Greeks in eloquence, yet Epaminondas proved himself so terse (11) in his answers and so elegant (12) in speech, that he was considered equal (13) to the most renowned orators of his time. The most brilliant specimen of eloquence he gave as ambassador of the Thebans at Sparta, before the battle at Leuctra. For by that speech, which he delivered in the presence of the embassies of most of the Grecian states, he effected, that many of them soon afterwards detached themselves (14) from the alliance with the Lacedaemonians, and he impaired their power thereby almost as much, as by the very victory at Leuctra. With (*Ablat.*) this character, therefore, it is not to be wondered at, if Epaminondas, in the time of peace, was considered the first man in the state.

No. 192.

Military Exploits (1) and Death of Epaminondas.

(Nep. Epam. Ch. 7—10.)

When the Lacedaemonians, expelled from Thebes by Pelopidas, invaded Boeotia with a select (2) body of troops, Epaminondas was sent as chief commander with an army to repel them. He, then, fought that famous battle at Leuctra, by which the power of the Lacedaemonians was overthrown (3), and not only was Thebes saved from ruin, but the freedom of the other states of Greece was also restored. Not long afterwards the The-

(10) *ferre, perferre*. *Gram.* § 289. 2. (11) *concinus, promptus*. (12) *ornatus*. (13) *parem putare*. (14) *discedere, se se parare*.

No. 192. (1) „*Military exploits*“, *by res bello gerere*. (2) *deligere*. (3) *prosternere*.

bans, from envy, chose another leader, who was very inexperienced in war. Epaminondas was in the army as a common soldier (4). Under (5) that leader, however, such great mistakes were made, that the army of the Thebans was shut up in a very narrow place and besieged by the enemy. Most despaired (6) of safety; of Epaminondas alone it was believed that help should be asked. He, then, unmindful of the disgrace received, conducted the army with such great care (7), that he freed it from the greatest danger and restored (8) it unimpaired to his country. — Very famous is that capital trial (9), which, through the envy of his adversaries, Epaminondas had to undergo (10). As chief commander he had, with two colleagues, one of whom was Pelopidas, marched the army of the Thebans into Peloponnesus. But his adversaries at home persuaded the people, to give (11) the management (12) of that war over to other generals. Epaminondas, who had perceived their inexperience in warfare, believed that he should not obey (13) the decree of the people, lest the whole army might perish. Therefore both he himself and his colleagues kept the chief-command four months longer, than they had been commanded by the people. Then, after the war, which he had undertaken, had been successfully finished (14), he, with his colleagues, led the army back from Peloponnesus, and, after he arrived at Thebes, he laid down (15) the chief-command in the assembly of the people.

(4) *gregarius miles, or privatus numero militis*. (5) *Only Ablat.* (6) *desperare aliquid, or de aliqua re*. (7) *diligentia*. (8) *reducere*. (9) *causa capitis*. (10) *subire*. *Periphr. Conjug.* (11) *tradere, committere*. (12) *gerere*. *Gram.* § 281. 3. *Note*. (13) *parere*. *Periphr. Conjug.* (14) *feliciter gerere*. (15) *se abdicare*. *Gram.* § 232. 2. 1.

No. 193.

Chapter II.

By a law of the Thebans capital punishment had been established, if any one kept the chief-command longer, than a decree of the people allowed (1). According to (2) this law, then, the adversaries of Epaminondas, omitting (3) him, accused his colleagues. But by the latter the whole affair was thrown (4) upon Epaminondas, what he himself had ordered them to do. Therefore they, indeed, were acquitted, but he (5) was summoned before the court (6). Here he frankly (7) said, that he must confess to whatever had been laid as a crime upon him; there was, then, no doubt, that, according to (8) the law, he could be punished with death. But one thing he would ask of the judges, that they might make him an inscription to this effect: „Theban judges have condemned Epaminondas to death, because he has freed Thebes and all Greece from the tyranny of the Spartans; because he has overthrown, by that one battle at Leuctra, the most powerful (9) enemies of the common liberty and invested their city; because by his chief-command he has so much increased (10) the glory and power of the state, that the Thebans have obtained (11) the principality of all Greece.“ After these words he was dismissed from the court amid (12) the laughter of all, and with the greatest glory, as none of the judges was willing to pronounce sentence upon him. Towards the end (13) of his life Epaminondas led, as chief commander, for the fourth time, an army of the Thebans into Peloponnesus. The battle was fought with the Lacedaemonians near Mantinea. Epaminondas, himself

No. 193. (1) per populi scitum licet. (2) *only Ablat.* (3) praetermittere. (4) transferre. (5) hic. (6) in iudicium vocare. (7) libere, ingenue. (8) secundum. (9) potens. (10) amplificare. (11) adipisci, or pervenire ad. (12) cum. (13) *Gram. § 237. 3.*

fighting most bravely among the first after drawing up the battle-line, was recognized by the enemy. As these believed, that the Thebans' entire hope of victory rested (14) on Epaminondas only, they unitedly rushed (15) upon him alone with so violent an attack, that, on both sides, a vast slaughter was made and many were killed. Epaminondas himself fell (16), pierced with a deadly weapon. The iron-point of the spear remained in the body. He could not doubt, that he must die (17), as soon as it were drawn out. Therefore, he kept it in, as long as the fight continued. But after the victory of the Thebans had been announced, he said: „I have lived long enough; for I die unvanquished“. Then he ordered the iron to be drawn out and so died. And with (18) him sank the splendour (19) of Thebes, which, having been made by him the head of all Greece, neither before his birth, nor after his death has ever been free from foreign dominion.

SECTION XVIII.

Various Stories from Ovid.

No. 194.

The Poet P. Ovidius Naso.

Publius Ovidius Naso is one of the most distinguished poets of the age of Augustus. Of his life he himself relates the following: He was born at Sulmo, in the country of the Paelignians, in the year 43 before Christ, under the consulship of Hirtius and Pansa, one of whom was killed in the battle of Mutina against M. Antonius, the other was wounded and died after-

(14) positum esse, *also* situm esse. (15) irruere in aliquem, petere aliquem. (16) concidere. (17) *Periphr. Conjug.* (18) simul cum. (19) majestas.

wards. He belonged (1), from the time of his forefathers, to the equestrian order. His brother was one year older, than himself, but was born on the same day, so that this day, as Ovid himself relates, was celebrated by two cakes (2). It is also mentioned by the poet, that his birthday was on a certain festival (3) of Minerva, — which feastday (4) was called Quinquatrus by the Romans, — whence we learn, that he was born on the 20th of March (5). The two brothers were, as boys, first instructed at Sulmo; but the father, a wealthy (6) and prudent man, soon brought (7) them to Rome, and entrusted them, for further refinement (8), to the most renowned teachers. At Rome the elder brother devoted himself (9) with the greatest eagerness to eloquence, and exercised himself much and diligently in the schools of the rhetoricians (10), that he might become, according to (11) the father's wish, a useful orator and pleader of causes (12). But Publius found no delight (13) in these occupations, and gave himself entirely up to poetry, which he had loved (14) from his boyhood. This was displeasing to the father. „Why do you practise (15) this useless occupation, said he, from which you will have no profit? Homer himself left no wealth behind him.“ Moved by such admonitions he resolved (16) to give up (17) his poetical occupations and devote himself to eloquence. But his speech turned (18) of itself into proper rhythms (19). „Whatever I attempted to say, was a verse“, says he himself; and therefore he persevered (20) in the same pursuit, to which nature impelled him, even then, when, together with his brother, he had taken the manly gown.

No. 194. (1) esse, with *Genit.* (2) libum. (3) dies festus. (4) here *Plur.*, dies festi. (5) See *Gram.* § 347. (6) locuples. (7) deducere. (8) excolere. *Gram.* § 281. 3. with *Note.* (9) incumbere ad, or in aliquid. (10) rhetor. (11) ex. (12) patronus causarum. (13) non delectari. (14) adamare. (15) tractare. (16) constituere. (17) omittere, relinquere. (18) venire. (19) numerus. (20) permanere.

No. 195.

Chapter II.

The brother of the poet died at the age of twenty years, and Publius, to obey his father, again betook himself to the study of eloquence. He listened to the lectures (1) of the most renowned rhetoricians of his time, of Porcius Latro and Arellius Fuscus, and exercised himself with (2) them in speaking (3). The rhetorician M. Annaeus Seneca, who was an intimate friend of Latro, relates the following about Ovid: „I remember to have heard (4) Naso declaim (5) with the rhetorician Arellius Fuscus, whose hearer he was. He was also (6) an admirer of Latro, though he pursued a different kind of speaking. His speech, then, could not be considered anything else but a poem without metre (7). But he so eagerly listened to Latro, that he has transferred many of his maxims (8) into his own verses. He was, however, considered a good orator, and, as it seemed to me, he delivered that controversial discourse (9) far more ingeniously (10), than Arellius Fuscus, except, that (11) he went through the single points (12) without a certain order“. A little later Seneca thus continues: „But Naso very seldom delivered controversial discourses; he rather liked to pronounce hortatory speeches (13); all argumentation was annoying to him. He used the words, by no means, without restraint (14), except in poems, in which he did not ignore his faults, but he loved them. Once his friends requested him to blot out (15) from his poems three verses, which displeased them. He himself, in return (16), requested them to

No. 195. (1) declamatio. (2) apud. (3) declamare. (4) *Gram.* § 274. 2. (5) *Gram.* § 284. 4. 2. (6) idem. (7) solutus (= „without m.“). (8) sententia. (9) controversia. (10) ingeniosus. (11) excepto eo, quod. (12) per locos discurrere. (13) suatoria. (14) licenter. (15) tollere. (16) contra.

accept three verses, against which nothing should be objected by them. The condition(17) seemed fair. The former secretly wrote down the three verses which they wished to be blotted out(18), the latter those which he wished to remain intact. After the papers had been opened(19), on both sides the very same verses were found written." Seneca adds also: „Hence it follows, that to this man of the highest talent not the judgment was wanting for restraining his licentiousness(20) of language, but the will(21). Sometimes he said, that that face was handsomer(22), on which there was some blemish(23).“ Now, after we have inserted(24) what Seneca has recorded, let us return to the narration of the poet himself. After finishing(25) his studies, he began to discharge certain little offices; but soon he was so much disgusted with all business, that he abandoned(26) it altogether, and again devoted himself entirely to poetry. He was a familiar friend of the most illustrious poets of that time, especially to Propertius, Aemilius Macer, Cornelius Bassus. „Melodious(27) Horace fascinated(28) also our ears,“ says he. He only saw Virgil, who was much(29) older; „a sad fate(30)“ kept him away from the poet Tibullus. His first poems acquired for Ovid the greatest renown in all Rome; but they were, for the most part, as the life of the poet itself, full of frivolity(31) and lasciviousness(32), and he threw many, with his own hand, into the fire.

(17) lex. (18) *Gram. § 274. 3.* (19) *codicillos aperire.* (20) *compscere licentiam. Gram. § 288. 1.* (21) *animus.* (22) *decens.* (23) *naevus.* (24) *interponere.* (25) *absolvere.* (26) *abjicere.* (27) *numerosus.* (28) *tenere.* (29) *aliquanto.* (30) „amara fata“. (31) *levitas.* (32) *lascivia.*

No. 196.

Chapter III.

When Ovid was about fifty years old, a serious calamity befell him(1). By some misconduct(2), the nature of which(3) is entirely unknown, he aroused the most violent anger of Augustus, and was sent away(4) by him as an exile to Tomi, a city, which is situated in Moesia, on the Euxine Sea. Rome and the pleasures of the great city had always rendered the poet most happy(5); the more violently he was cast down by this banishment, in which he, excluded from all intercourse(6) with friends and learned men, was forced almost exclusively to live among barbarians. Ovid's father, an old man of ninety years, likewise his mother, had died shortly before, and the son consoled himself somewhat(7) in(8) the grief of his exile by the thought, that his parents had not participated in that grief. But he had to leave his wife and his daughter at Rome. All entreaties and lamentations of the poet, all intercession(9) of his friends were ineffectual and useless; neither Augustus nor Tiberius allowed him to return to Rome, nor even(10) to choose another abode; and thus he died, after an exile of ten years, in the year 17. after Christ, at Tomi, and was buried in the same place. — Ovid, from his early youth, wrote very many poems, the earliest of which chiefly treated(11) of love-affairs(12). When about thirty years old, he published a tragedy, *Medea*, of which Quintilian says, that it showed, how much that man might have been able to accomplish, if he had preferred(13) to restrain(14) his talent instead

No. 196. (1) *affligere.* (2) *facinus.* (3) *quod quale fuerit.* (4) *relegare.* (5) *beatus.* (6) *consuetudo et usus.* (7) *aliquantum.* (8) *consolari aliquid.* (9) *deprecatio (Plur.)* (10) *aut saltem.* (11) *versari in aliqua re.* (12) *amores.* (13) *malle.* (14) *temperare.*

of (15) indulging it (16). The most celebrated of all the poems of Ovid are the fifteen books of Transformations, in which the poet sets forth (17) selected fables of the ancients on the changes (18) of things from the origin of the world to that time, at which Julius Caesar is said to have been changed into a star. In this poem Ovid used the heroic metre, whereas he preferred the elegiac metre in his other poems. When the *Metamorphoses* had hardly been finished, and the poet was occupied with the composition of another great poem, which is entitled *Fasti*, that misfortune happened, whereby he was sent into exile. Thus it came to pass, that of the *Fasti*, in which the origin of the festivals and religious rites (19), with the Romans is described, only six books have been finished (20), which refer (21) to the six first months of the year. In the exile itself Ovid wrote still two larger collections (22) of poems, viz. five books of *Tristia*, and four books of *Epistolae ex Ponto*. In these poems are partly described the dangers and sufferings of the voyage and the sad life at Tomi, partly are his friends entreated to ask (23) of Augustus a more tolerable situation (24) for the poet. Many of his letters, especially those, which he wrote to his wife, are of exquisite tenderness (25) and beauty (26); but from each (27) shines forth the greatest sorrow and an ardent yearning for his native country. — All the poems of Ovid have come forth (28) from the richest talent, and been written with so much facility and charm (29), that hardly anything similar can be found. But especially the *Metamorphoses* have, at all times, been much read (30), and must always be most particularly (31) recommended (32) to boys and youths.

(15) *here* quam. (16) *indulgere* alicui. (17) *explicare*. (18) *commutare*. (19) *caerimonia* (= „*relig. rite*“). (20) *absolvere*, *ad finem perducere*. (21) *pertinere*. (22) *volumen*, *corpus*. (23) *impetrare*. (24) *sors*. (25) *suavitas*. (26) *venustas*. (27) *singuli*. (28) *proficisci*. (29) *gratia*. (30) *lectitare*. (31) *maximopere*. (32) *commendare*.

No. 197.

The Four Ages of the World.

(Ovid. *Metam.* I. 89—130.)

Under the reign of Saturn, who was the oldest of the Gods, the Golden Age is said to have been on earth. Men practised virtue and righteousness, and abstained from all evil deeds out of love of rectitude, not for fear of punishment. There was no need (1) of laws and judges; without them people lived in safety. Contented with that food, which the earth produced (2) of its own accord, they passed through (3) life without molestation and labour. Navigation at sea, to get acquainted with foreign shores, was unknown; unknown were helmet and sword; no soldiers were required; no war was feared; all enjoyed tranquillity, free from care. There was a perpetual spring on earth, so that men were not in need (4) of houses. The fields were not ploughed, and yet they produced fruits; there was no seed (5) sown, and yet the fields were covered with the most beautiful flowers. The earth was flowing (6) with milk and honey, and it yielded, without any compulsion, that which everybody wished. When, after the expulsion (7) of Saturn, Jupiter had taken possession of the dominion of the world, the golden times at once ceased (8); in their stead came (9) the Silver Age. Many things soon became worse. Jupiter made four seasons of the year; the heat (10) of summer followed the short spring, and after unsteady autumns cold winters returned. Then for the first time did men long (11) for houses, and they lived partly in caverns, partly in huts (12), made of twigs. The fields now began to be ploughed,

No. 197. (1) *opus est*. (2) *ferre*. (3) *degere*. (4) *indigere egere*. (5) *semen* (*Plur.*). (6) *affluere*. (7) *expellere*, *exigere*. (8) *desinere*. (9) *subire in*. (10) *ardor* (*Plur.*). (11) *quaerere*, *petere*. (12) *casa*, *tugurium*.

and seed to be sown; labour and exertion were necessary to obtain, what (13) to live on. But crimes were absent, and virtue was honoured; concord and peace united (14) men with one another. In the Brazen Age weapons were already used, and wars were waged, but without cruelty and perfidy. But in the fourth or the Iron Age all wickedness broke out (15) among men; virtues took to flight; fraud and artifice succeeded in their place, and the whole of human life was changed (16). This Iron Age seems still to thrive (17) in our own time.

No. 198.

The Flood of Deucalion (1).

(Ovid. *Metam.* I. 260—347.)

Men had, by crimes (2) and impiety, aroused the anger of the Gods, so that Jupiter resolved to destroy the whole race by a vast flood. After he had, therefore, locked up the other winds, that they might not drive away the clouds from (3) the sky, he despatched Notus, and ordered him to fill the whole air with dark clouds, and to pour out a dense shower on the earth. The latter obeyed with so great alacrity, that, in a short time, the crops lay (4) prostrate, and the husbandman saw and lamented the long labours of a whole year ruined; but the enraged Jupiter prepared (5) still greater sufferings (6) for men. He called his brother Neptune, the God of the seas and rivers, to his aid. In a short time the whole (7) earth was flooded (8), and everything seemed to be one immense sea. Then sad wonders

(13) *Ablat.*, or unde (*with Verb. finit.*). (14) *conjungere*, or *conciliare inter se*. (15) *erumpere inter*, or *irrumperere in*. (16) *commutare*. (17) *vigere*.

No. 198. (1) *diluvium Deucalionēum*, or *Deucalionis*. (2) *scelus*, *flagitium*. (3) *de*. (4) *jacere*. (5) *parare*, *meditari*. (6) *malum*, *calamitas*. (7) *universus*. (8) *inundare*.

happened. Where some tower or hill was standing out, it was taken possession of by men; others were sitting on trunks of trees (9), or in boats, sailing, without hope, on the surface of the waters. Fishes were seen to hang on the trees, stags to swim through the waves; wolves were carried about among sheep, tigers among lambs; cities and groves were buried beneath the waters; and on (10) the highest mountains sea-calves and dolphins were pasturing. Frightened (11) birds were flying about, and after they had been long seeking a place, where they might be able to alight (12), one after (13) the other dropped into the waters, their wings being wearied out (14). Men and beasts were buried in the waves; the destruction spared no one; he who seemed to escape death in the waves, succumbed to hunger and cold; all life on earth perished. Only on one man out of so many thousands, and only on one woman Jupiter had mercy, and resolved to save them. None had been better on earth than these two. In a small boat (15) Deucalion, the son of Prometheus, with Pyrrha, his wife, was borne (16) uninjured (17) over the surface of the waters, and carried (18), by the will of Jupiter, to the highest top of Parnassus. Then Jupiter sent the north-wind to scatter the clouds and open the serene sky; he restrained also the anger of the sea and rivers, and ordered the waters to subside. Soon the mountains and hills and forests came forth (19) from the waters; the earth itself appeared, and the old order of things seemed to return.

(9) *only truncus*. (10) *per*, or *super*, or *in*. (11) *anxius*, *pavidus*, *trepidus*. (12) *considerare*. (13) *super*. (14) *lassare*, *defatigare*. (15) *cymba*. (16) *vehi*. (17) *incolumis*. (18) *deferre*. (19) *exire*, *prodire*.

No. 199.

Origin of the New Human Race.

(Ovid. *Metam.* I. 349—415.)

The whole earth was covered (1) with deep silence, and bore but two living beings (2). Not even these had a sure confidence in their lives, and the dangers, through which they had passed (3), terrified their minds. They saw, that in both of them the whole human race remained; and what could console the survivor, if the one were taken away from the other by death? „Oh that I might also be able, said Deucalion, as my father Prometheus, to form men from clay (4) and pour souls into them!“ While they thus were weeping in their sadness, they asked the Gods for help. It pleased them to consult the oracle, which Themis, the oldest Goddess, possessed at the foot (5) of Mount Parnassus. The Goddess suffered herself to be moved by their piety and prayers, and answered them thus: „Depart from this temple, and, with covered heads, throw the bones of the great mother behind your backs (6); and to you will be given what you have desired“. They were amazed (7) at this answer, and it seemed to them a sin to do what the Goddess had advised; Pyrrha believed that she must fear to injure the shade of her mother, if she threw her bones about. But Deucalion frequently (8) repeated within himself the obscure words of the Goddess, and finally seemed to understand their meaning: „Oracles are not impious, said he to his wife; the great mother is the earth, but her bones are the rocks, and we have been commanded by the Goddess to throw stones behind

No. 199. (1) *obtinere*. (2) *animans* (= „living being“). (3) *defungi* (= „to pass through —“). (4) *limus*. (5) *radices*. (6) *post tergum, or terga*. (7) *obstupefieri, obstupescere*. (8) *identidem, frequenter*.

our backs“. Doubtful, indeed, of what would happen (9), they resolved to make the attempt (10). And they saw a new miracle come to pass. For, the stones, which were cast by the hand of Deucalion, were changed into men; but those, which Pyrrha threw, became women. And from this origin all have sprung, who have lived afterwards. What wonder, then, if men are a hardy race, and too often similar in their hearts to stones?

No. 200.

Origin of the City of Thebes.

(Ovid. *Metam.* III. 1—130.)

Europa, the daughter of Agenor, king of the Phoenicians, had been ravished (1) and carried away (2) by Jupiter to another part of the world. From a yearning for his lost daughter, the father ordered his son Cadmus to search the whole earth, until (3) he found his sister; and if he did not find her (4), Agenor proposed to him the punishment of exile. After Cadmus had in vain wandered through all countries, he went to Delphi to the oracle of Apollo, to consult the God, in which country he should (5) remain and live. And Apollo answered him: „Follow the cow, which you will see (6) coming to meet you. Under her guidance you will find the land, where the walls of a new city must be built by you. But the country itself shall (7) be called Boeotia after the cow.“ On this answer of the oracle Cadmus descended from Mount Parnassus and determined to do what had been commanded him by the God. Scarcely had he come down into the valley, when the cow,

(9) *fieri*; but for *Fut. Subj.* see *Gram.* § 144. 1, *end.* (10) *periculum facere*.

No. 200. (1) *rapere*. (2) *deducere*. (3) *dum*. (4) *Relative*, *Gram.* § 238. 6. (5) *Periph. Conjug.* (6) *Gram.* § 281. 4. 2. (7) *Future*.

announced (8) by the oracle, presented herself (9) to his eyes. Unguarded she went along (10), and seemed never to have borne a yoke. He joyfully followed her footsteps, and thanked Apollo, who had sent him this leader of the way. After they had left Phocis, and come to an unknown region, the cow stood still and filled the air with great bellowings; and looking around (11) at those who followed her, she lay down upon the ground. Then Cadmus perceived, that this land had been given him by the Gods. He thanked them, kissed the stranger land, and saluted the unknown grounds and fields. But when he was about to offer up sacrifices to Jupiter, his servants, who had been ordered to fetch (12) water, were killed by a huge serpent. Cadmus himself, however, pierced the serpent with a spear, and, at the advice of Minerva, he sowed (13) its teeth in long furrows (14), out of which at once armed men grew up (15). But these made war (16) upon one another, and the one fell by the sword of the other. Only five survived; and these Cadmus took (17) as companions, when he built the castle of Thebes.

No. 201.

Haughtiness and Fall of Niobe.

(Ovid. *Metam.* VI. 146—312.)

Niobe, the daughter of Tantalus, king of Phrygia, had married Amphion, king of Thebes. The renown of her husband, the nobility of her family, power and beauty, and above (1) all this a progeny of seven sons and seven daughters, might (2) have rendered her the

(8) indicare, promittere. (9) se offerre, apparere. (10) incedere. (11) circumspicere aliquem. (12) petere. (13) spargere. (14) sulcus. (15) procreari, gigni. (16) oppugnare, bello persequi. (17) uti, sumere.

No. 201. (1) super. (2) posse. *Gram.* § 247. II. 2.

happiest of mothers. But this, indeed, puffed her up (3) with so much pride, that she was unwilling to yield (4) even to the Gods. Once when the prophetess (5) Manto, the daughter of Tiresias, urged by a divine impulse, exhorted the Theban women to offer up sacrifices to Latona and her two children, and to celebrate a festive day, all obeyed, adorned the temples with foliage and garlands, and while praying (6) burned frankincense on all the altars. But this piety aroused the pride of Niobe. With a large attendance she came into the assembly (7), most brilliantly attired in garments and gold; but her anger hindered her from appearing beautiful. Haughtily casting her eyes around (8), she stood in the midst of the crowd, and by her very look she seemed to demand (9) for herself divine honours. „What madness, said she, has taken hold of your minds? Why do you worship Gods that you have only heard of (10), and neglect those whom you see? Why is frankincense burned to Latona rather than to my Godhead? I am the daughter of Tantalus, who alone of the mortals was allowed to dine (11) with the Gods; the handsomest of the Pleiades is my mother, and Atlas and most high Jupiter are my grand-sires. Me all Phrygia worships, me the palace of Cadmus acknowledges as mistress, by me and my husband the people of Thebes are governed. I have immense riches; in beauty I yield to none of the Goddesses. To this add my seven sons and as many daughters, and the daughters-in-law and the sons-in-law, who will soon be added (12), and I ask, whether (13) I cannot justly be proud. Who will, therefore, dare to place me after Latona, the mother of fourteen children after the

(3) inflare. (4) cedere, inferiorem esse. (5) vates. (6) precari. (7) contio. (8) circumferre. (9) efflagitare, exposcere. (10) audire de aliquo. (11) cenare (coenare), accumbere. (12) by accedere. (13) „whether — not“, *Gram.* § 176, 1.

mother of two? I am too happy to(14) fear fortune; and though it(15) takes from me some of the children, yet I shall never be as bereft as Latona. Therefore lay down the garlands, and go away to your homes“.

No. 202.

Chapter II.

Without performing (1) the sacrifices the women left the temples, and having returned home, they worshipped the Goddess in silent prayers. But Latona grew indignant (2) at the haughtiness of Niobe, and on the top of Cynthus she thus addressed her children: „I have always considered (3) myself the happiest of mothers, because you are my children. But now I, who am inferior in dignity only to Juno, have been despised by a mortal woman, and if you do not come to my aid, I shall, for the future (4), be without the sacrifices and the honours of the Gods. And that is not yet enough; the daughter of Tantalus added also abusive words, preferred her children to you, and called me childless. Oh that this (5) calamity may fall back on her own head!“ When Latona was going to add still entreaties to these complaints, Phoebus and Diana unanimously (6) said: „Cease, mother, to say more. The punishment of haughtiness will not delay“. And gliding down through the air in swift flight (7) they seated themselves (8), armed with bow and arrows, on the top of the castle of Thebes. Near the castle there was an extensive plain, where the noble youths of the Thebans were wont to amuse themselves with riding (9) and driving (10). The sons of

(14) *Gram.* § 257, end. (15) *Relative*.

No. 202. (1) „without perf.“, by infectus. *Ablat. absol.* (2) indignari de aliqua re. (3) putare, existimare, or sibi videri. (4) in posterum. (5) *Relative*. (6) uno ore. (7) volatus. (8) considerare. (9) equitare. (10) vehi.

Niobe were also there, given up to toil and play. Suddenly out of the cheerful crowd of the players a melancholy (11) cry was heard. „Woe to me, the poor (fellow) said, and pierced by the arrow of Phoebus, the oldest of the sons of Niobe fell dying down from the horse. The second immediately followed him. The third and fourth had gone (12) to the exercises of the palaestra, and, wrestling, had embraced each other; one arrow of the God pierced them both. And the fifth and the sixth had also fallen, when Ilioneus, the youngest of the whole crowd, suppliantly lifted his hands towards heaven and said: „O all ye Gods, spare me, the wretched!“ But the arrow of Phoebus had already been despatched (13), and the God, though he was moved by compassion, was not able any more (14) to call it back.

No. 203.

Chapter III.

When Niobe was informed of this terrible calamity, she was not broken in heart, but became enraged (1), that the Gods had dared to commit so great an atrocity. While she was thus using insulting language (2), the news was brought, that Amphion, her husband, had thrust his sword through his own breast, and ended his grief together with his life. Alas, that miserable Niobe! Still a little while before, she believed, that she was envied by the Goddesses themselves, and now she was to be pitied (3) by her very enemies. But her pride was not vanquished yet. „Glut yourself, cruel Latona, with my sorrow; I shall, however, not acknowledge you as conqueror. Even in my misery, after so many of mine

(11) *maestus*. (12) se conferre, also transire. (13) *emittere*.

(14) „not — any more“, non amplius, non jam.

No. 203. (1) incendi ira, irasci. (2) maledicere, impia verba jactare. *Partic. Constr.* (3) misericordia dignus, miserandus.

have been killed, more children remain to me, than to you". Mourning (4), attired (5) in black garments, the sisters stood, weeping, before their killed brothers. Then a noise (6) was heard from the bow of Diana, and the first of the maidens sank down (7), dying, upon the bodies of her brothers. All were struck with terror, except Niobe alone. And a second time the arrow of the Goddess sounded, and a second time, pierced through the midst of her breast, the second maiden sank dead (8) to the ground. Already did Niobe see six daughters prostrated by the arrows of the Goddess, and only the last and youngest still remained. But then the courage (9) of the proud woman failed. Wrapping the little daughter in her garments, and covering her with her whole body, she besought (10), overwhelmed (11) with grief, Latona. „This one, at least, said she, leave to me; one out of the whole number, and that the smallest, do I ask". But whilst she was thus entreating, the last fell also down, and the childless mother sank back, stiff (12), among the bodies of her sons and daughters. Blood fled from her face, her eyes stood unmoved in their sockets (13). No sign of life could be perceived; neither neck, nor arms, nor feet could be moved; the tongue itself was stiffened, and the blood in the veins had, as it were (14), congealed; the whole body of Niobe had been changed into stone; however tears streamed (15) from her eyes. Then Jupiter sent mighty winds to carry her over to her native land; and on the top of Sipylus is still seen (16) the marble Niobe distilling (17) abundant tears.

(4) maestus. (5) induere, velare. (6) sonitus. (7) concidere, collabi, corruere. (8) *Partic. of* exanimare. (9) animus. (10) supplicare. (11) opprimere. (12) rigidus; also „became stiff (obrigescere) and sank back". (13) cavum. (14) tamquam. (15) manare, profluere. (16) conspiciere. (17) profundere.

SECTION XIX.

Historical Sketches from Julius Caesar.

No. 204.

Something about C. Julius Caesar.

Cajus Julius Caesar is, by the glory of his achievements and his talent, so conspicuous among the most illustrious men of all antiquity, that it seems neither necessary nor convenient, in this place, to give a full description (1) of his life. But in order that those, who first enter (2) upon reading his writings, may not be ignorant how great a man he was, it will not be unreasonable, to put here together some few things, at least, to characterize the man (3). Caesar was born at Rome of an old and noble family, under the consulship of the orator M. Antonius and A. Postumius Albinus, in the year 99 before Christ, on the 12th of Quintilis, which month was afterwards called July. But he was assassinated in the senate-house by conspirators, of whom Brutus and Cassius were the leaders (4), and, pierced (5) with twenty three wounds, he sank down before the statue of Pompey, in the year 44 before Christ, on the 15th of March. When a boy, Caesar was educated, with great care, by his mother Aurelia, a very judicious (6) woman, and instructed in the sciences, and exercised in eloquence by M. Antonius Gniphio, a distinguished (7) rhetorician. On account of the enmity of the dictator Sylla, to whose will Caesar as a youth did not wish to submit, he left the city for some time (8), made several journeys, and went also to Rhodes, where he heard, with

No. 204. (1) copiose describere. (2) accedere. (3) describere personam. (4) princeps. (5) confodere. (6) prudens. (7) non ignobilis. (8) in aliquod tempus relinquere, or aliquamdiu abesse.

great eagerness and advantage, as did Cicero shortly before, Apollonius Molon, who, at that time, was considered the most distinguished orator and teacher of eloquence. After the death of Sylla he returned to Rome, and soon obtained (9) the highest honours. When he, in the year 59 before Christ, filled (10) the consulship, he had, by his authority, by far the greatest influence at Rome. But the extraordinary (11) greatness of this man began especially to shine forth, when, the consulship being at an end (12), he was sent as proconsul to the province of Gaul.

No. 205.

Chapter II.

From the time of his entering (1) into this province down to that of his death the whole life of Caesar is an almost uninterrupted (2) series of wars and victories. If we are allowed to follow the authority of Pliny, Caesar fought fifty pitched battles (3), and came out victorious in almost all engagements. During eight years he stayed (4) among the many and very fierce tribes of Gaul, until he had subjected all of them to the Roman dominion; and at the same time he completely defeated the Helvetians, Ariovist, the Usipetes and Tencteri; he crossed the Rhine twice, and penetrated into Germany, crossed the Ocean twice, and penetrated into Britain, and performed achievements, which no one would have deemed possible (5). After these years full of glory, the civil wars followed, in which Caesar proved himself, indeed, no less great, but less affectionate (6) and respectful (7) towards his country, whose magistrates and laws

(9) pervenire. (10) gerere, fungi. (11) ingens. (12) finire.
 No. 205. (1) ab introitu. (2) continuatus. (3) *by* collatis signis, *or* acie instructa pugnare. (4) versari. (5) fieri posse; *for constr. see Gram. § 247. II. 2.* (6) pius. (7) verecundus.

he subjected to his will and his caprice (8). After Caesar had crossed the Rubicon and made war upon the country, Pompey, the head of the opposite party (9), fled, with his partisans, to Greece. Rome and Italy submitted to Caesar. After he had made (10), as speedily as possible, the most necessary arrangements (11), he soon afterwards crossed over, with a small army, although the sea was very boisterous (12), into Greece to pursue Pompey. „Fear nothing! You carry Caesar and his fortunes“. With these words he encouraged (13) the terrified (14) boatman. At Pharsalus, then, he defeats, with an army of 22,000 soldiers, Pompey, who had 45,000 armed men, pursues the fugitive to Egypt, takes Alexandria, re-establishes the kingdom of Cleopatra, marches into Asia, and defeats and pursues Pharnaces, king of Pontus, appoints kings and expels them, and settles (15) the affairs of Asia after his own judgment (16) and will. Meantime at Rome unheard of honours are decreed for Caesar, the consulship for five years, the tribunitial power for ever (17), the dictatorship for a whole year.

No. 206.

Chapter III.

After returning to Rome Caesar quickly made the necessary arrangements (1), and crossed over, with small forces, to Africa, where the Pompejans, in connection (2) with Juba, king of Numidia, had collected a large army. At Thapsus he put them completely to flight in the year 46 before Christ; their leaders were, for the greater part, slain in battle, M. Cato the Younger, despairing of the

(8) arbitrium, libido. (9) altera factio, factio adversariorum. (10) constituere. *Ablat. absol.* (11) res. (12) iniquus. (13) animos addere. (14) pavidus. (15) componere. (16) suo unius consilio. (17) in perpetuum.

No. 206. (1) quae necessaria videntur constituere. (2) conjungere. *Partic.*

liberty of the commonwealth, inflicted death upon himself(3) at Utica. All the states of Africa quickly surrendered themselves to Caesar. As victor he returned to Rome, and celebrated(4) four triumphs over Gaul, Egypt, Pharnaces, and Africa, and delighted the people with the most magnificent games. New honours were bestowed(5) on him; he was appointed dictator for ten years and *praefectus morum*. But as, in the meantime, Cn. and Sex. Pompey(6), the sons of Pompey the Great, had collected large troops in Spain, Caesar marched there with incredible celerity, and vanquished his last adversaries in a very fierce(7) engagement at Munda. In this battle T. Labienus fell, who, in the Gallic war, had been Caesar's bravest lieutenant(8) and most faithful friend. After accomplishing these deeds Caesar celebrated his fifth triumph. By the Senate he was declared dictator for ever, and sacred and inviolable(9), and the name „Father(10) of his country“, and the perpetual surname „Imperator“ were given to him. He was on the highest pinnacle(11) of good fortune and power, and this one man had so much influence over(12) the whole earth, as neither before nor after him any one else ever obtained(13). But not content with this dignity and power, he longed(14) also for the name of a king, which was most odious to the Romans. Thus, by about sixty zealots of liberty(15), a conspiracy was set on foot against him. In the year 44 before Christ, on the Ides of March, Servilius Casca inflicted the first wound on him in the curia of Pompey, at a numerous(16) senate-meeting. Caesar attempted to defend himself; but when he beheld

(3) *mortem sibi consciscere*, se interimere, manus sibi inferre. (4) *agere triumphum de aliquo*. (5) *cumulare*. (6) *Gram. § 191. 7.* (7) *acer*. (8) *legatus*. (9) *sacrosanctus*. (10) *Gram. § 210. 2. 2.* (11) *fastigium*. (12) *per*. (13) *consequi*. (14) *concupiscere*, affectare. (15) *libertatis studiosus*. (16) *frequens* (*only Ablat.*).

even M. Brutus, whom he had loved most of all, among the conspirators, he covered his face(17) exclaiming: „Thou, too, my son Brutus!“ and sank down, pierced with twenty three wounds. Though Caesar had passed(18) the greatest part of his life in arms and public affairs, yet, according to the greatness of his mind, he had also busied himself(19), with the greatest praise, about arts and sciences. His speeches are celebrated, by his contemporaries, as elegant, brilliant, magnificent, and, in a certain manner(20), excellent(21). Cicero writes to Cornelius Nepos; „What? Whom will you prefer to Caesar even of those orators, who have done(22) nothing else? who is, as to thought, either acuter or conciser(23), who, as to words, more adorned or more tasteful?“

No. 207.

Chapter IV.

Besides speeches Caesar published also letters; again two grammatical books *de analogia* to M. Tullius Cicero, in which he declared the selection of words the foundation of a good style(1); moreover two speeches, which he called *Anticatones*, against a book of Cicero, which was entitled *Cato*, and extolled Cato of Utica; and some others. Of those writings, however, only fragments have been preserved to us. But seven books of commentaries on the Gallic war and three books of commentaries on the civil war are still extant complete. Passing over(2) the commentaries on the civil war, we believe that something must be said, in this place, of that other work. Of the commentaries, then, on the Gallic war the single books comprise the exploits of the single years.

(17) *caput obvolvere*. (18) *consumere*. (19) *versari*. (20) *quod ammodo*. (21) *generosus*. (22) *agere*. (23) *creber*.

No. 207. (1) *by bene scribere* (*Gerund.*) (2) *omittere*. *Ablat. absol.*

But though Caesar was in Gaul nearly nine years, yet he himself has described only the events(3) of seven years. The eighth book has been added by a certain Hirtius or Oppius, by whom the books on the Alexandrine, the Spanish, and the African wars have also been composed(4). But the Commentaries of Caesar are exceedingly pleasant(5) especially on that account, because the most important things are related in no less choice, than familiar language, without affected beauty, with the greatest perspicuity, by the very one, who has performed and accomplished them. Not unjustly has the judgment been passed(6) on him, that he, who has surpassed all in military glory(7), and most by his ability(8) in the administration of the commonwealth, at the same time(9) has obtained, that, in beauty(10) of style, hardly any has been preferred, very few are considered equal(11) to him. I may be allowed here to add the judgment of Cicero, the most trustworthy(12) authority in these things, on Caesar's manner of speaking and writing. „Of Caesar I judge so, says he, that of almost all orators, he speaks Latin most elegantly; and this he has obtained not only by domestic conversation(13), (though this is also something important(14)), but also by extensive and, indeed, profound(15) and exquisite scientific training(16), and by the utmost exertion and application“. And again: „Caesar's speeches have my fullest approval(17); I read several of them. But the Commentaries on his exploits, which he has written, I consider eminently recommendable(18), for they are simple(19), correct(20), and graceful(21), stripped(22) of

(3) res. (4) conficere, scribere. (5) maximopere gratus, dulcis. (6) facere. (7) laus imperatoria. (8) virtus, *with Genit. of Gerund.* (9) *by idem.* (10) virtus (*Plur.*). (11) par. (12) locuples. (13) consuetudo. (14) magnus. (15) reconditus. (16) litterae (= „*scient. train.*“). (17) valde probari alicui. (18) probandus. (19) nudus. (20) rectus. (21) venustus. (22) detrahere. *Ablat. absol.*

almost all ornament of language. But whilst he wished that others might have (the materials) prepared, whence they might be able to take, if they were willing to write a history, he has perhaps done a favour(23) to fools, who wish to dress it up with flourishes(24); reasonable men, indeed, he has deterred from writing; for nothing is more charming in history, than a plain and clear(25) conciseness“.

No. 208.

The Helvetian War.

(Caes. Bell. Gall. I, 5—29.)

In the year 58 before Christ the Helvetians resolved to leave their country and seek new abodes in Gaul. After(1) everything, that seemed to be necessary for that emigration, had been prepared, the leaders persuaded the people to burn all their cities and villages, that no one might be able to retain the hope of returning into his country; for this hope being taken away(2), they believed that all of them would be readier to endure(3) the hardships of the journey and of the war. But there were two roads by which they were able to go from their territory into Gaul, the one through the country of the Sequani, the other through the Roman province. As they knew of the one(4) that it was narrow and difficult, of the other(4) that it was far easier and more unimpeded: they agreed all to assemble on the banks of the Rhone on an appointed(5) day, and thence to march(6) through the territory of the Allobrogi. For they did not doubt, that these, who were only by compulsion under the Roman dominion, could be easily per-

(23) gratum facere. (24) calamistris inurere (*Cic.*) (25) illustris.

No. 208. (1) *Abl. absol.* (2) tollere. (3) perferre, subire, suscipere. (4) *Gram. § 268. 3.* (5) dicere, *also certus.* (6) ire, iter facere.

sualed not to hinder their march (7). As soon as Caesar had been informed of the plan of the Helvetians, he left Rome and came, with a few troops, by forced marches, to Genava, where the Helvetians intended to cross (8) the Rhone. At once he caused the bridge, which was across the river, to be broken down. When the Helvetians perceived this, they sent ambassadors to him to ask permission (9) to march through the province; there was no other way; he might trust, that they would use the given permission without any harm. Caesar believed, that he ought to refuse them this, since he knew well (10), that the Helvetians had always been of a hostile mind towards the Roman people. But as he had only one legion with him, he answered the ambassadors, that he must consider the matter more diligently, wherefore they might return to him after some days. Thus the ambassadors were dismissed. But Caesar hoped, that, in the mean time, the soldiers would come, whom he had ordered the province to furnish. He caused, at the same time, a trench and wall to be constructed from the lake of Genava to Mount Jura, and fortified it by garrisons, stationed here and there (11), that the enemy, if arms must be used, could the more easily be repelled.

No. 209.

Chapter II.

On the appointed day the ambassadors of the Helvetians returned to Caesar, who, in a few words (1), declared, that he would not allow them to march through the province; should they, against his will (2), attempt to do it, he would hinder them. Thereupon the Helvetians attempted, in several places, to cross the Rhone,

(7) iter. (8) *Periph. Conjug.* (9) facultas. (10) non ignorare, also non oblitum esse. (11) disponere.

No. 209. (1) paucis, with or without verbis. (2) *Gram. § 284. 3.*

but were repelled by the garrisons and weapons of the Roman soldiers, and forced to desist from this hope. Therefore they chose the other way through the country of the Sequani, though it was not unknown to them, that this was narrow, that, against the will of the inhabitants of this country, they could not go by it. By the intercession of the Aeduan Dumnorix, however, they obtained, that, after giving hostages, not to do mischief, they were allowed to march through the territory of the Sequani. When this was reported to Caesar, he believed, that he must not allow (3) warlike men to take their march so near to (4) the province and to seek abodes for themselves. He, therefore, hastened, leaving T. Labienus (5) as commander of the fortification, which he had constructed, to Italy to levy new troops and return with a larger army to keep off (6) the enemy. He returned to Gaul with five legions by the speediest possible marches and led the army across the Rhone. In the mean time the Helvetians, having passed (7) the narrow defiles of the country of the Sequani, had already arrived in the territory of the Aeduans, who were not able to defend their fields and cities against their attack. Therefore ambassadors were sent by them to Caesar, to ask him to come to their help, since they (8) had always very well deserved of the Roman people; for their fields were laid waste by the Helvetians, their children dragged away into slavery. The Ambarri and other nations had also recourse (9) to Caesar, as they were not able to defend (10) themselves and their property against the Helvetians. Therefore Caesar believed that he ought to hasten, that the Helvetians might not oppress the friends of the Roman people. He sent scouts, who should inform

(3) committere, *Periph. Conjug.* (4) prope ab. (5) *Ablat. absol.* (6) depellere. (7) superare. (8) *Relative.* (9) confugere. (10) tueri ab aliquo, or contra aliquem.

him as speedily as possible, where the enemy were and what they were doing. When by these (11) the news was brought, that the Helvetians were crossing the river Arar on joined rafts, and that after conveying over (12) the other troops only one fourth of them was on this side of the river, he resolved to attack these at once.

No. 210.

Chapter III.

Caesar, therefore, set out with part of the army about midnight, and arrived, at daybreak, at the Arar. By an unexpected (1) attack he overpowered those who had not yet crossed the river; a large part of them were cut to pieces, the others defeated and put to flight (2). But these were the Tigurini, the same, by whom, „at the time of our forefathers“, as Caesar says, the Consul L. Cassius had been defeated and slain. Caesar avenged that defeat by this engagement, in which just those were punished (3), who, first of the Helvetians, had inflicted a disgrace on the Roman name. These, then, being defeated, he, in one day, made a bridge across the Arar, and conveyed his troops over to the other bank. Alarmed by this the Helvetians sent ambassadors to Caesar, who should negotiate with him about peace. If that should be granted (4) to them, they said, they would be friends of the Roman people; but if war must be waged (5), the old bravery of the Helvetians was sufficiently known to Caesar not to be despised by him. Therefore he should not believe, that war could be waged with them without great disadvantage to the Roman people. Caesar gave the answer to the ambassadors,

(11) *Relative*. (12) *traducere, Ablat. absol.*

No. 210. (1) *inopinatus, necopinatus*. (2) *fundere fugareque*. (3) *poenas persolvere, or pendere, or dare*. (4) *dare*. (5) *Periphr. Conjug.*

that, by the Helvetians, not only that old disgrace had been brought on the Roman people, but also new offences; the march through the province had, against his will, been attempted by force, the Aeduans and Ambarri had been molested (6) by them. He wondered, that they so haughtily boasted (7) of their bravery. If they had enjoyed (8) impunity so long, he hoped that (9), through him, the Gods would take revenge upon them for the wrongs of the Roman people; that he, however, was not willing to refuse peace to them, if they gave hostages to him that he might be able to have the greater confidence in them. To this the ambassadors shortly replied, that the Helvetians were wont to receive, not to give hostages. After these words they withdrew. When they, on the following day, moved their camp from that place, Caesar followed them with all his troops. The cavalry, sent in advance, attacked, with very great eagerness (10), the rear, but were repulsed by the cavalry of the Helvetians. This victory made the Helvetians bolder, so that they often halted and provoked the Romans to fight; but Caesar restrained his soldiers and forbade them to fight.

No. 211.

Chapter IV.

The Aeduans had promised corn to Caesar in the name of the state; and since he was daily waiting for that in vain, he assembled (1) their princes whom he had taken (2) with him, and accused them sharply, that they had forsaken (3) him, the more, since the war had been undertaken by him especially (4) for their sake. To this one of them, Liscus, who was invested (5) with the

(6) *vexare*. (7) *jactare aliquid, gloriari aliqua re*. (8) *by esse, with Dative*. (9) *fore ut*. (10) *cupiditas, or by cupidus*.

No. 211. (1) *convocare*. (2) *ducere*. (3) *destituere*. (4) *potissimum*.

highest magistracy, replied, that there was among the Aeduans a certain seditious faction, which had greater influence with the multitude, than the magistrates themselves. By these the people were deterred from contributing what had been promised. The same disclosed also to the Helvetians everything that Caesar was undertaking; the magistrates themselves had not so much authority, as to be able to restrain (6) them. Caesar, having speedily dismissed the council, inquired from Liscus alone more accurately those things which he had heard of him in the meeting. And as the latter spoke more unreservedly, Caesar discovered, that Dumnorix was the head of the sedition. He could not doubt any longer, that the latter, eager for innovations, favoured the Helvetians. He found also, that Dumnorix, who was leading the cavalry of the Aeduans, a few days before had been the first to flee from that unsuccessful cavalry engagement, and had frightened the others by his flight. Though Caesar had learned the treachery of Dumnorix, yet he had no mind to punish (7) him at once. For he was a brother of Divitiacus, who, as (8) Caesar was convinced, was devoted to him and to the Roman people with the greatest zeal and a particular faithfulness. At the entreaties and tears of this man, then, Caesar forgave (9) the treachery of Dumnorix; he only admonished the latter, but dismissed him, after he had secretly appointed spies (10), who should report to him, what Dumnorix was doing. In the following night Caesar caused the highest ridge of the mountain, at whose foot the enemy had encamped, to be occupied by his legate T. Labienus. He himself followed them with the cavalry. To Labienus he had given orders (11) to abstain

(5) fungi, praeesse. (6) coercere, refrenare. (7) animadvertere in aliquem, also punire. (8) *Gram.* § 268. 3. (9) condonare. (10) *Ablat. absol.* (11) praecipere, imperare.

from an engagement, until he had seen the rest of the army near the camp of the enemy. At daybreak, however, it was announced to Caesar by a false report, that that mountain had been occupied by the enemy; whereby he was induced to engage in no battle. At length, the day being far advanced, he learned that Labienus had most accurately carried out (12) his orders (13); but the Helvetians had already moved their camp, so that an attack upon them could not be made.

No. 212.

Chapter V.

On account of the corn-supply Caesar believed that, on the following day, he must desist from pursuing the enemy, and turned his march towards Bibracte, which is the largest and richest city of the Aeduans. When this was reported to the Helvetians by Gallic fugitives, they themselves changed also their march to cut Caesar off from the provisions, and, in small engagements, often attacked the rear of the Romans. They had the greater courage, because, on the day before, the Romans, though they had occupied the mountain, had not engaged in battle; which they believed had happened out of fear. After Caesar had learned the plan of the enemy, he sent his cavalry to check their attack; he conducted the rest of the army to a hill, and, after he had drawn up a triple battle-line, waited for the enemy. The latter advanced, after they had repulsed the Roman horse, in a very close (1) body, up against Caesar's first battle-line. After fighting had been long and fiercely (2) engaged in on both sides, Caesar repulsed the Helvetians and forced them, as they were wearied out with wounds, to retire (3)

(12) persequi. (13) mandatum, imperatum, or by a *Relative clause*.

No. 212. (1) confertus. (2) acer, or vehemens. (3) se recipere.

to a mountain near by. But when the Romans closely followed, the latter were, by a sudden attack of the Boji and Tulingi, who protected(4) the rear of the Helvetians, surrounded on the flanks. Thus the battle was renewed(5). Caesar ordered his soldiers to advance in two divisions, since the Helvetians, when they perceived the attack of the Boji, also descended from the mountain, which they had occupied, and pressed on(6) again. At length, the Helvetians were forced, by a fierce battle, again to retire to the same mountain; the others betook themselves to their waggons. The Romans followed them and attacked them anew(7). After the fight had been carried on till late in the night at the baggage also, the Romans, at length, gained possession of the baggage and camp of the enemy. Many of the latter had been slain in battle, many in the camp itself, others were captured; the rest took to flight by the greatest marches, which they not even discontinued(8) at night, and arrived, on the fourth day, in the territory of the Lingones.

No. 213.

Chapter VI.

During these three days Caesar thought it necessary to remain(1) in the same place, partly(2) on account of the wounded soldiers, partly(2) that the slain might(3) be buried. But forthwith he had forbidden the Lingones through messengers and letters, to give(4) the Helvetians corn, or to assist them with any other thing; whereby it came to pass, that the latter were pressed by the greatest want of all provisions (*res*). When, therefore, Caesar, after an interval(5) of three days, followed them

(4) defendere, praesidio esse. (5) redintegrare, renovare. (6) instare. (7) denuo. (8) intermittere.

No. 213. (1) *Periph. Conjug.* (2) et — et, quum — tum, also partim — partim. (3) posse. (4) praeberē, praestare. (5) *by* intermittere.

with the army, on the march itself ambassadors of the Helvetians came to him, threw themselves at his feet, and with tears asked peace of him. Caesar ordered them to give hostages and to deliver up the arms and deserters(6); if they had done this, he would admit them to a surrender(7). Whilst they, then, were occupied with the seeking and bringing together of these things, in the following night about 6,000 men departed(8) from the camp of the Helvetians, and hastened in flight(9) towards the Rhine, be it because they feared, after surrendering the arms, to be dragged into slavery, be it because they hoped, amid so vast a multitude of men, easily to remain concealed(10), or to be able to escape all dangers. The other Helvetians did everything which they had been commanded by Caesar, and their submission was accepted by him. Caesar, then, believed, that all of them ought to be spared. Therefore he commanded them to return into their former(11) territory, and to rebuild their cities and villages. For he feared, if those places, which had formerly belonged(12) to the Helvetians, remained vacant, the Germans might occupy them and become dangerous to the Allobrogi and the province of Gaul. But since the Helvetians, as they had burned(13) all their fruits, before they had departed from home, were destitute(14) of everything at home, by order of Caesar a supply of corn was given(15) to them by the Allobrogi. Caesar learned the number of all the Helvetians, who had emigrated from home, from the lists, which he had found, drawn up(16) in Greek characters, in their camp. The total had been about 368,000, out of whom 92,000 were able

(6) *perfuga, transfuga.* (7) *aliquem in deditionem accipere.* (8) *discedere, egredi.* (9) *fuga petere aliquid, fuga contendere ad.* (10) *only occultari.* (11) *pristinus, prior.* (12) *Gram. § 207. 2.* (13) *comburare.* (14) *egere, indigere.* (15) *copiam facere aliqujus rei.* (16) *conficere.*

to bear arms. After taking the census (17), Caesar found, that the number of those, who returned to their country, was 110,000.

No. 214.

The Nation of the Suevi.

(Caes. Bell. Gall. IV, 1—3.)

The nation of the Suevi surpasses the other Germans by far both in size and military (1) valour. 100,000 armed men are yearly led by them from their territory to wage war (2) with the neighbouring nations; for since they are said to have 100 cantons, each of them sends 1,000 armed men. Those who remain at home, occupy themselves (3) with agriculture (4) to maintain both themselves and those who have marched to war. When the year has passed, those who have been in arms return; but those who have cultivated the fields, march to war; whereby it is brought to pass, that, though (5) agriculture is not neglected, yet all are very skilled in warfare. No one of them possesses private fields, nor is any one allowed to reside in the same place longer than one year; all the fields and all the fruits belong (6) to all in common. However they do not make much use of corn, but live (7), for the greatest part, on milk and flesh. Great is their fondness for hunting, to which they are accustomed from childhood, and therefore they spend much time in the forests. This manner of life makes the Suevi excel before (8) other men by the huge size of their bodies as well as by exercise and strength (9). To this comes (10), that they use almost no clothing

(17) censum habere.

No. 214. (1) bellicus. (2) bellum gerere, or bellare, *Gerund* with ad, or causa. (3) operam dare, *Gram.* § 287. 2., or versari in aliqua re. (4) agrum colere. (5) quum. (6) *Gram.* § 207. 2. (7) vesci. (8) excellere ceteris, or inter ceteros. (9) vis (*Plur.*) (10) *Gram.* § 276, end.

and frequently bathe in the coldest rivers. They do not hinder merchants from coming to them, not to buy from them, but the more easily to sell that which, by plundering, has been taken by their own people. Of imported articles (*res*) they use almost none. Merchants are forbidden to import wine to them, because they fear to become effeminate by its use and less fit to endure the hardships of war. Not even do they suffer horses to be imported to them, though those that have been bred (11) among them (12), are small and ugly. To use saddles they deem very disgraceful. In battle the horsemen often jump down from the horses to fight on foot. They consider it the greatest praise for themselves, if the fields around their territory are left uncultivated to the greatest extent possible; from which they believed it would be understood, that the neighbouring states did not dare to attack them.

No. 215.

Caesar's First (1) Passage of the Rhine.

(Caes. Bell. Gall. IV, 16—19.)

In Gaul itself Caesar had already twice engaged in war with the Germans, first with king Ariovist, then with the Usipetes and Tencteri. After he had defeated the latter (2) in the year 55 before Christ, he believed, especially for two reasons (3), that he must make an attempt (4) to cross the Rhine. For he was convinced, that the Germans could not easily be deterred from going over into Gaul, unless they were inspired (5) with the fear, that fighting must be done (6) with the Romans one day even in their own territory. To that reason

(11) *by* nasci. (12) ipse.

No. 215. (1) *not* primus; for Caesar crossed the Rhine only twice. (2) *Relative.* (3) *with Partic.* of ducere, or commovere. *Gram.* § 221. 2. 1. (4) periculum facere. (5) injicere alicui aliquid. (6) dimicare, configere.

a second was joined, viz. that he knew, that those of the Usipetes and Tencteri, who had been absent to get booty and to fetch corn, and had taken no part in the battle, had crossed the Rhine, and been received into an alliance (7) by the Sigambri. For these and other reasons, therefore, Caesar sent messengers to the Sigambri, who should say, that he asked those to be delivered over to him, by whom, in Gaul, war had been waged against the Roman people; should they not do this, the Sigambri could have no peace with him. The Sigambri replied to those, who had been sent, that Caesar's dominion was bounded by the Rhine. If the Romans did not wish that, against their will, the Germans should come into Gaul, could (8) Caesar deem it fair, that in the territory of the Germans any dominion or any power should be granted (9) to him? And thus (10) they refused (11) to deliver those over, whom Caesar had asked for. Of the tribes beyond the Rhine (12) Caesar had only the Ubii in some degree (13) as allies; for with these he had concluded (14) friendship, after they had sent ambassadors and given hostages. But for that very (15) reason they feared very much, that war might be made upon them by the other tribes and especially by the Suevi. Therefore they most earnestly besought Caesar through ambassadors not to abandon them. Should he be prevented, by his own situation (16), from waging a longer war with Germany, yet he should come at least, that the Germans might no longer doubt, that the Romans were both able and dared to lead an army across the Rhine; that would he help enough for them; for Caesar's army had, by vanquishing Ariovist, and repulsing the Tencteri, acquired so great a renown

(7) foedus ac societas. (8) *with* num. (9) concedere. (10) itaque. (11) recusare, *also* negare. (12) *by the Adj.* Transrhenanus. (13) quodammodo. (14) jungere, facere. (15) ipse. (16) *by res (Plur.)*.

of bravery even with the remotest nations of Germany, that his friendship alone secured (17) them against their attack.

No. 216.

Chapter II.

Although the Ubii had promised Caesar a sufficiently large number of ships to bring the troops over (1), yet he believed it both safer and more becoming himself and the Roman people, to build a bridge (2) across the Rhine. It was evident, that the difficulty of carrying out this work would be very great on account of the swiftness (3) and breadth and depth of the river; he was nevertheless of opinion (4), that he must either go across by a bridge or not cross at all. Therefore he issued an order to collect (5) the materials necessary to construct a bridge, and already on the eleventh day, after the whole work had been finished, he led the troops over. But that no damage might (6) be done to the bridge by the barbarians, he left a strong garrison on both sides of it. When he, then, after all this had been well arranged, began to march (7) into the territory of the Sigambri, several states sent ambassadors to him to sue for peace; these were all commanded to give hostages, and were received into friendship. Thus this part of Germany began (8) to be subdued by the Romans. As soon as the Sigambri had been informed, that the construction (9) of a bridge across the Rhine had been begun by Caesar, they suffered themselves to be persuaded by the Usipetes and Tencteri, whom they had received among them, to abandon (10) their territory

(17) tueri, tutum reddere.

No. 216. (1) transportare. (2) pontem facere. (3) rapiditas. (4) existimare. (5) comportare. (6) posse. (7) ingredi, intrare, exercitum deducere. (8) *Gram. § 146. Note.* (9) instituire. *See also 8.* (10) relinquere.

and to conceal themselves and all their property in the forests. Therefore Caesar found their villages empty (11), and returned, some days after setting their edifices on fire and ordering the crops to be cut (12), with all his troops into the territory of the Ubii. From the latter he learned, that the Suevi, after the news of the building (13) of a bridge across the Rhine had been brought to them through scouts, had also left their cities and concealed (14) women and children in the desert and forests; that all who were able to carry arms, had assembled in one place, which was pretty (15) far distant from the territory of the Ubii; that it was not probable, that they, within the next days, would make an attack upon the Roman allies, as they feared, that they must fight (16) with the Romans in their own territory. Caesar therefore resolved, since he had, by liberating the Ubii, both inspired the other Germans with fear and sufficiently revenged himself on the Sigambri, — a circumstance which (17) had been the cause of leading the army across, — to return into Gaul, and ordered the bridge to be broken down. He had stayed (18) beyond the Rhine altogether eighteen days.

No. 217.

Death of Indutiomārus.

(Caes. Bell. Gall. V, 55—58.)

After most of the states of Gaul had been subdued, the Treviri, under the leadership of Indutiomarus, most obstinately (1) resisted the Romans. Indutiomarus had already, before winter, resolved to take the camp of Labienus, but he had, upon receiving (2) the news of a

(11) *vacuus, inanis*. (12) *succidere*. (13) *facere, efficere*. (14) *deponere, condere*. (15) *satis*. (16) *Periphr. Conjug. See also Gram. § 153*. (17) *quae res*. (18) *versari*.

No. 217. (1) *pertinacissime*. (2) *by afferre, or accipere*.

victory of Caesar, led his army back into the country of the Treviri. During (3) the whole winter he sent ambassadors into all parts of Germany, arousing the states and promising much money, if they were willing to come across the Rhine and make war with him against the Romans. It was easy, said he, after most of the Roman soldiers had been slain in war, to overcome the others, and to free Gaul from their dominion (4). But the Germans could not be persuaded to become (5) partakers in that war with the Romans; for after a double experience (6), by the defeat both of Ariovist and the Tencteri, they had been deterred from trying (7) the fortune of war against the Romans a third time. Nevertheless Indutiomarus let no day pass (8) without (9) preparing, with the greatest energy, what seemed necessary for waging the war. Troops were collected (10) and exercised, a large number of horses was brought together (11). When these things became known (12) in the whole of Gaul, not only convicted and exiled people began, in great numbers, to be allured to Indutiomarus, but also many of the noblest among the Gauls, and even entire states, asked, through ambassadors, for his friendship. He soon saw no reason to doubt any more, that people would come to him of their own accord, and that he would not lack volunteers, as soon as he had begun the war against the Romans. After he had, therefore, appointed an armed meeting, with which the Gauls usually begin (13) a war, he first brought it about, that Cingetorix, his own (14) son-in-law, was declared an enemy of the country in that large meeting, and that the property (15) of the latter was

(3) *per*. (4) *dominatio, dominatus*. (5) *ly se facere, or esse velle*. (6) *by experiri*. (7) *temptare, periclitari*. (8) *intermittere, omittere*. (9) *Gram. § 252. I.* (10) *cogere*. (11) *comparare*. (12) *palam fieri, divulgari, hominum sermone percrescere*. (13) *suscipere*. (14) *ipse*. (15) *bonum (Plur.)*.

publicly sold. For Cingetorix, as the head of the other party, had sought the friendship of the Romans and had followed Caesar. After Cingetorix had been condemned, Indutiomarus disclosed (16) to the multitude, which, at that time, had assembled, what he was intending to do. The Senones and many other states of Gaul, of which it was known, that they bore the dominion of Caesar against their will, had summoned (17) him, said he, to expel the Romans; he would march there as soon as possible (18); but before that could be done, it was necessary to storm (19) the camp of Labienus. He, therefore, ordered, that all should keep themselves ready for that (20).

No. 218.

Chapter II.

Immediately after dismissing the assembly Labienus was, through the friends of Cingetorix, informed of all that had been transacted (1). But as the camp was strongly fortified no less by the condition of the place than by art, he did not think that he had to fear any danger at all for himself and his legions, but he rather hoped, that an opportunity would offer itself (2) to carry out a successful exploit. Not to let it slip away, he called (3), through his messengers, the horse of the neighbouring states from all parts, and ordered them all to assemble in an appointed place. Indutiomarus had, meanwhile, approached the camp of Labienus with all his troops. His horse were roving (4) almost daily, under the rampart of the camp, be it to spread terror,

(16) aperire alicui, pronuntiare apud aliquem. (17) arcessere. (18) quam primum, *with fieri potest*. (19) oppugnare. (20) paratum esse ad aliquid.

No. 218. (1) dicere et agere. (2) se dare, *or better* non desse. (3) evocare. (4) vagari.

be it to be able to inform (5) Indutiomarus of the manner (6) of fortification. At the same time missiles were very often cast into the camp. Labienus very carefully restrained his soldiers from showing any desire of fighting; and thus he effected, that the surmise of his fears was increased from day to day (7). The more the Romans began to be an object of contempt to the enemy, the more boldly Indutiomarus daily approached the camp. Then Labienus, during one night, caused all the horse, who had been summoned from the neighbouring states, to be led (8) into the camp, and in this affair he used so much care, that nothing could be betrayed (9) to the enemy. The latter advanced, on the following day, to the camp with great shouting, and after they had spent there nearly the whole day, had thrown missiles, and challenged the Romans, with much abusive language, to a fight, they withdrew, according to their custom (10), scattered and single towards evening. Then Labienus believed (11), that the time for action had come, and he did not doubt, that the enemy could easily be frightened and put to flight. But as he was convinced, that their confidence (12) rested (13) on Indutiomarus alone, he, on a sudden, despatched all his cavalry out of the camp, after he had given the following advice, that all, with the greatest impetuosity, should rush (14) on Indutiomarus alone, and not desist, before they had either captured or killed him. For he believed that he must especially (15) hinder him from escaping; wherefore he appointed a great reward to him who should bring him the head of the slain. And that hope did not disappoint him. After the attack had been

(5) docere, *or* certiorum facere de aliqua re. (6) ratio. (7) in dies. (8) intrmittere, introducere. (9) enuntiare. (10) *either „as they were wont“, or with consuetudo, according to Gram. § 238. 2. c.* (11) arbitrari, reri. (12) fiducia. (13) positum esse. (14) petere, oppugnare. (15) maximo opere.

made by the cavalry, the footsoldiers were sent up for their protection. All rushed, neglecting the rest, on Indutiomarus alone, whom they caught and slew. An immense slaughter(16) of the enemy was made, who, Indutiomarus being slain, dared nowhere to resist. By this victory of Labienus it was effected, that the rest of Gaul was, for some time(17), a little quiet.

SECTION XX.

Some Biographical Sketches.

No. 219.

Titus Livius, the Historian (1).

About the life of Titus Livius but little(2) has come down to our time. He was born at Patavium, a city which(3) was not far from the river Po and the Adriatic gulf, in the year 59 before Christ under the consulship of Caesar and Bibulus. His birth-place was, among the other cities of Italy, next to Rome in power(4) and wealth, but also in this, that as Rome derived its origin from the Trojans under the leadership of Aeneas, so Patavium from the same people under the leadership of Antenor. Livy himself seems to have been born of wealthy(5) parents. He was a boy nearly nine years of age, when Caesar crossed the Rubicon, and as a youth he saw all the calamities(6) of the civil wars, and the ruin of the republic itself, which followed. Like most of the noble youths of that time, so Livy also was trained principally by the studies of philosophy

(16) clades. (17) aliquamdiu, aliquantum temporis.

No. 219. (1) rerum scriptor. (2) pauca. (3) *Gram.* § 238. 5. (4) opes. (5) locuples. (6) scelus.

and eloquence. But he probably(7) early devoted himself to history, especially that of his native city and Upper Italy, which was, as is manifest from his writings, well known to him. As a youth he seems to have come to Rome and there soon to have acquired a most exact knowledge of all its institutions and localities; for he describes many things with such great perspicuity(8), that it is not to be doubted, but that he saw them with his own eyes. Livy never solicited a public office, nor did he ever discharge any, but devoted himself(9) entirely to his studies and especially to the composition of Roman history. But this work soon became so highly celebrated(10), that the name of Livy became very renowned not only at Rome, but even in the remotest countries. It cannot be doubted, that Livy was a friend to Augustus himself, though he seemed, in some measure, opposed(11) to the Caesarian party. Tacitus, that most excellent historian, who lived about 100 years later, relates of Livy, that he was often called a Pompejan by Augustus, because he had extolled Pompey with the greatest praises; and yet this was, says he, not a hindrance to their friendship. Of Claudius, the one, who was afterwards emperor, we know, that as a youth he undertook, at the encouragement of Livy, to write a history, whence it follows, that Livy had familiar intercourse(12) with the sovereigns themselves. But the publication of part of his Annals, as Livy himself seems to have named his books, was followed(13) by so great and so universal a celebrity(14) of his name, and the admiration of men, that people travelled to Rome from the remotest countries, not to see the city, nor Augustus, the lord of the earth, but

(7) *Gram.* § 268. 3. (8) perspicuitas, or by plane or perspicue. (9) se dare, dedere. (10) adeo, or usque eo fama celebrare. (11) alienus ab aliquo. (12) familiaritate alicujus uti. (13) consequi. (14) celebritas.

to see Livy. Thus Pliny the younger relates of a native of Gades (15), that he, induced by the name and repute of Livy, had come from the furthest part of the earth, to see him, and immediately after he had seen him, departed again (16).

No. 220.

Chapter II.

So much, then, was Livy honoured and celebrated in his life-time. Another (1) writer, Seneca the rhetorician, relates that Livy had as son-in-law the rhetorician Lucius Magius, who declaimed, indeed, badly, but had nevertheless a circle of hearers (2), since people praised him not on his own account, but on that of his father-in-law. Whence it is perceived, both in how great honour Livy stood with his fellow-citizens, and that he had also a daughter who was married to Magius. He is also said to have had a son. Quintilian, at least, quotes (3) a passage from a letter, which Livy is believed to have written to his son, that Demosthenes and Cicero must be read; then each inasmuch (4) as he is most similar to Demosthenes and Cicero. Besides this, however, nothing is known of his family and his domestic life. He probably did not pass his old age at Rome, but in his native city, whither he seems to have returned after the death of Augustus. He died at Patavium in the 76th year of his age, in the year 17 A. D. When the Patavinians believed, in the year 1413 A. D., to have found the tomb of Livy, they erected, at public expense (5), a magnificent Mausoleum, in which they buried (6) the reputed (7) bones of their

(15) Gaditanus quidam. (16) *only* abire.

No. 220. (1) *Add autem*. (2) „circle of hearers“, *only* populus, or circulus. (3) afferre, laudare. (4) ita. (5) sumptus. (6) condere. (7) *by* putare. See Gram. § 238. 2. b.

illustrious fellow-citizen. Livy has written the history of the Roman people from the arrival of Aeneas in Italy up to the year 9 before the birth of Christ in 142 books; at least of so many books traces can be shown (8). The work, however, seems rather to have stopped (9) with the 142nd book, than to have been completed, and Livy was probably willing to continue the events (10) to the death of Augustus and complete 150 books. In ancient times the whole work was divided into decades, each of which contains ten books. Only three and a half entire decades have come down to us, viz. the first, the third, the fourth, and the first half (11) of the fifth. But in the remotest times epitomes or summaries (12) of the whole work had been made, which are still extant, but more arouse than satisfy (13) the desire of knowing the work itself. — Livy's manner of writing has been greatly (14) praised by all antiquity. There have been people, indeed, who have called him credulous, because he has related many prodigies with a certain religious credulity; moreover others, who imagined (15) they found in his language certain peculiarities (16) of his native city, which they have styled Patavinitas; but all this is partly groundless (17), partly so doubtful, that the renown of the man cannot at all be lessened by accusations (18) of this kind. Yet one thing cannot be denied, that Livy has too seldom pointed out and less carefully examined the sources, from which he has drawn. But in the whole work so much eloquence is displayed, such a charm of language, so sure a judgment on the most important things, so great a love of truth and honesty, that hardly anything

(8) *vestigia* demonstrare. (9) finire, desinere; *opp.* absolvi. (10) res continuare. (11) dimidia pars. (12) argumentum. (13) explere. (14) summopere. (15) videri, *with and without* sibi. (16) proprium. (17) inanis. (18) criminatio.

similar can be found. Livy's manner of writing differs, in very many points, from that (19) of Sallust; and if these writers are compared with each other, it must be in such a manner, that they are considered equal, yet not alike.

No. 221.

C. Sallustius Crispus.

C. Sallustius Crispus was born of a Plebejan family at Amiternum, a Sabine town, in the year 86 before Christ. In what manner he spent his boyhood, and at what time he came to Rome, has not been recorded. When a youth he gave himself up to dissipation and pleasures, so that his life was greatly disapproved (1) by grave and honest men. He early resolved on applying himself (2) to historical composition; yet he was prevented, when a youth, from carrying out this plan (3), by his ambition and aspiration to engage in public affairs (4). As tribune of the people, in the year 52 before Christ, he proved himself a vigorous antagonist of Milo, who had been accused of committing an assault (5), and of Cicero also, who defended Milo. On account of his licentiousness he was cast out from the senate by the censor Appius Claudius Pulcher in the year 50 before Christ, but in the following year he was made quaestor by Caesar, whose party he favoured with great zeal, and thereby reinstated in the senatorial dignity. As commander (6) of a small army Sallust was, about the same time, put to flight by the Pompejans in Illyria. In Campania, whither he had been sent

(19) *Gram. § 210. Note 4.*

No. 221. (1) *magnopere improbari alicui.* (2) *applicare se ad aliquid, operam dare, or navare alicui rei, also animum appellere ad aliquid.* (3) *only relative Pron.* (4) *capessere rem publicam.* (5) *vis.* See *Gram. § 217. 3.* (6) *praefectus.*

by Caesar to allay (7) insurrections, he was able to escape death only by a speedy flight. When the African war had begun (8), Sallust was sent as praetor with part of the fleet to the island of Cercina to snatch from the enemy the provisions which they had brought together there. He had (9) good fortune, and, after he had vanquished and repulsed the enemy, he conveyed an abundant supply of grain over to the camp of Caesar. The war being finished, Caesar made him *propraetor*, and gave him the administration of the province of Numidia. This office he is said to have abused to extort (10) large sums of money from the inhabitants of the province. On returning to Rome he was accused of extortions (11) but rescued from a trial by the favour and power of Caesar. His great riches, thus acquired, Sallust used for planting (12) the most magnificent gardens, which, under the name of the Sallustian gardens, were an object of admiration (13) to men long afterwards. But his house was so brilliant and embellished, that, later on, it was inhabited by the emperors themselves, for instance by Vespasian. After Caesar's assassination Sallust withdrew from public life, and devoted himself entirely to historical composition (14) in his villa near the city (15). Occupied with these studies he died, as most believe (16), on the 13th of May in the year 35 before Christ, but as others say, on the same day in the year following.

No. 222.

Chapter II.

Sallust edited three historical works, the first of which is the book on the conspiracy of Catiline, the

(7) *sedare, componere.* (8) *exoriri.* (9) *uti.* (10) *exprimere, extorquere.* (11) *Gram. § 217. 3.* (12) *aedificare.* (13) *admirationem movere alicui, or admirationi esse alicui.* (14) *scribere historiam.* (15) *by suburbanus.* (16) *statuere, or by videtur.*

second the book on the Jugurthine war, the third the five books of Histories, in which he had comprised the events (1) from the death of Sylla to the conspiracy of Catiline. The two works, which we have mentioned in the first place, have been preserved to us entire (2); but of the Histories, which are extolled, by the ancients, with the highest praises, only fragments are extant. Also some other writings, as two letters sent to Caesar on the regulation (3) of the commonwealth, and a speech (4) against Cicero, are ascribed, by some, to Sallust, but they are, without doubt, spurious (5). Though Sallust, in his life, sullied (6) himself with many faults, yet in his books he is the most violent denouncer (7) of them, and a warm eulogist (8) of virtue. He was always an antagonist of the nobles (9). The manners (10) of life and custom of men, of which he treats, he pictures with lively colours, and is admirable in describing the character of the first men. He is rich (11) and acute in his thoughts, short and abrupt in his expression, aiming (12) at Attic diction and principally emulating (13) Thucydides. In language he uses (14) old-fashioned words and a certain Catonian severity; already Asinius Pollio, who was his contemporary, and others reproached him for his affectation of old-fashioned language. But still his diction is choice and extremely attractive (15), so that his books are read with the greatest profit and pleasure. Sallust had himself either seen or learned, from the most reliable sources, almost everything which he has described. His boyhood fell in the times of Sylla (*Sullanus, Adj.*);

No. 222. (1) *res, with or without gestae.* (2) *integer.* (3) *ordinare.* (4) *declamatio.* (5) *by supponere.* (6) *commaculare, inquinare.* (7) *insectator.* (8) *praedicator, laudator.* (9) *here optimates.* (10) *ratio.* (11) *frequens.* (12) *studiosus.* (13) *aemulus.* (14) *here by amare.* (15) *mirum in modum suavis, also by mirifice animos oblectare.*

but when the Catilinarian war was waged, Sallust was already a young man of 23 years, so that he was able to see with his own eyes, and to understand, by his own discernment, both men and things. The Jugurthine war, indeed, had been undertaken (16) and finished some time before Sallust; but the recollection of what had happened in it, was, at that time, fresh and everything established by public documents (17), and Sallust, as *propraetor* of Numidia, procured, with the greatest diligence, for himself in Africa a knowledge of localities and things, which pertained to an accurate and reliable description of that war. Thus it happened, that great conscientiousness and truth manifests itself (18) in all the writings of Sallust. But to describe as accurately as possible the character of the persons, he often introduces them speaking, and attributes to some of them speeches, which have, in fact, not been delivered by them, but which, according to (19) their character, could conveniently have been delivered: a custom in which he followed the best Greek historians (20), especially Thucydides.

No. 223.

The Poet P. Virgilius Maro.

P. Virgilius Maro was born at Andes, a village (1) in the territory (2) of Mantua, in the year 70 before Christ, under the consulship of M. Crassus and Pompey the Great. His parents seem to have been simple country-people without nobility of family, but intelligent and honest and also (3) moderately wealthy. Therefore the father caused his son to be as carefully instructed as possible, first as it seems at Cremona. When the very

(16) *by gerere.* (17) *acta, orum.* (18) *apparere, cognosci.* (19) *pro.* (20) *See 219, 1.*

No. 223. (1) *qui est vicus.* (2) *ager.* (3) *by idem.*

same M. Crassus and Pompey the Great, under whom Virgil was born, were consuls the second time, he, then 16 years old, took, after the manner of the Romans, the manly gown, left Cremona, and betook himself first to Milan, but soon after to Naples and Rome, to continue (4) his scientific studies (5). At Naples he is said to have enjoyed the teaching (6) of Parthenius, a not obscure poet and grammarian, but to have been very well instructed at Rome in philosophy as well as in mathematics and physics (7) by (8) Syron, an Epicurean philosopher and friend of Cicero. His studies being finished (9), Virgil, who, partly on account of his delicate health, partly on account of his natural dislike (10), abhorred (11) the din of the Forum and the hardships of military life, retired to his country-house near Andes to devote himself entirely to rural life and poetical pursuits. But only for a short time was Virgil allowed to enjoy this leisure. For after the battle at Philippi Octavian began to distribute to the veteran soldiers the land (12) which he had promised them. Eighteen cities of Italy, which had been on the side (13) of Brutus and Cassius, among which was Cremona, lost all their land. But the soldiers, accustomed to taking booty and not satisfied with what had been presented to them by the general, penetrated (14) also into the neighbouring fields and especially into those of Mantua, and expelled the legitimate (15) owners. Virgil was also several times in the same danger. First, it is true (16), his friend Asinius Pollio, who was, at that time, as legate of Anthony in Upper Italy, and who esteemed Virgil very highly on account of his science and poetical excellence (17), pro-

(4) *persequi*. (5) *only litterae*. (6) *uti aliquo doctore*. (7) *mathematica (orum) et physica (orum)*. (8) *per*. (9) *absolvere, perficere*. (10) *insitum taedium*. (11) *abhorreere ab aliqua re*. (12) *ager (Plur.)* (13) *stare ab aliquo*. (14) *invadere, irrumpere*. (15) *justus ac legitimus*. (16) *sane (= „it is true“)*. (17) *virtus*.

tected him; but when the former was called away to the Perusian war, Virgil could not prevent himself from being driven away from his paternal estate. But to recover this, and, at the same time, to bring help to his neighbours, who, as he himself says, had been deprived of their fields without any right and against the will of Octavian, he travelled twice to Rome, and there, recommended by Asinius Pollio to Maecenas and Octavian, he finally effected, that both to himself and to many of his fellow-citizens their property was restored.

No. 224.

Chapter II.

Though these things were sad, yet they exercised a great influence (1) on the further development (2) of the poet. For in Asinius Pollio, Maecenas and Octavian he found not only very powerful protectors (3) of his affairs, but also friends and encouragers of his poetry. It was especially Maecenas, who, at that time, by word and deed, supported all, who distinguished themselves by poetical talent (4), and, after peace had been restored through Octavian, received all the best (5) poets into familiar friendship (6). In that circle of poets Virgil was, as it were, the centre (7), and he was no less honoured than loved by the poets Cornelius Gallus and Aemilius Macer, L. Varius and Plotius Tucca, Propertius and Horatius. The peace and tranquillity, which Octavian had restored in Italy and all over the earth, the wealth and prosperity of the city, the liberality, with which not only Augustus, but especially Maecenas, encouraged the studies of the fine arts (8) and particularly of poetry,

No. 224. (1) *multum valere ad*. (2) *excolere*. (3) *invenire aliquem patronum*. (4) *facultas, virtus*. (5) *praestantissimus, or optimus quisque*. (6) *in familiaritatem adducere*. (7) *principatum quandam tenere*. (8) *bonae artes*.

all this had excited so great an ardour in (*Gen.*) the Roman mind, that all, impelled as it were by a noble contest, endeavoured, each in his own way to attain perfection. Virgil had already as a youth occupied himself(9) much with poetry; but it cannot at all be doubted, that those poems, which are praised as juvenile poems of Virgil, *Culex*, *Ciris*, *Copa*, *Moretum*, *Dirae*, and others, were not written by Virgil himself. The oldest poems of Virgil, which have come down to us, are the *Bucolics*, ten pastoral (10) poems, collected in one book, which are now usually inscribed *Eclogae*, i. e. selected poems. In these *Eclogues* Virgil, following the example of the Greek poet Theocritus, a Sicilian, describes the beauties of nature and the simplicity of pastoral life, but interweaves(11) in them, with much skill, the praise of his patrons and friends and other things, which refer to the circumstance of that time. But they have been written between the years 43 and 37 before Christ, at which time Virgil had much to suffer(12) from the veterans, on account of (*Abl.*) the above mentioned distribution of land. After he had first acquired a great renown by these poems, he left his paternal estate and lived partly at Rome, partly at Naples, which city, as Virgil was (13) of delicate health, was especially pleasing to him on account of its mild climate.

No. 225.

Chapter III.

At Naples Virgil finished his second work, which is inscribed *Georgica*, after a labour of seven years, in the year 30 before Christ. This poem is dedicated to Maecenas, and treats, in four books, of the four parts of rural affairs, the cultivation of the fields and trees,

(9) *versari in aliqua re.* (10) *pastoricius, or pastoralis.*
(11) *inserere, intexere.* (12) *multum vexari.* (13) *uti.*

and cattle-breeding and bee-keeping(1). The language in the *Georgica* is much more polished(2) and elegant than in the *Eclogues*; but the things themselves, though the poet has, in some, imitated Hesiodus, have been so faithfully taken from the natural condition of Italy and the life of the Romans, that the poem, in spite of(3) its limited subject, has obtained the greatest renown. By the description of the loveliness of rural life and of the work of farmers, he endeavours, at the same time, to lead his fellow-citizens back to the old custom of the Romans of cultivating the fields, in which he believed was(4) the strongest support(5) of truly Roman virtue. But on account of the civil wars agriculture had begun to be altogether neglected in Italy. In convenient places the poet has interwoven, with the greatest skill, not only the praise of Maecenas and Octavian, but also many legends of Italian antiquity; so that this work is not unjustly considered by very many to be the most excellent of its kind. After the publication of the *Georgica* Virgil was occupied, for eleven years, with the completion of his last and greatest work, which, in twelve books, celebrates the exploits of Aeneas. In this heroic poem Virgil has principally imitated Homer, arranging(6) the whole matter in such a manner, that he describes in the first six books of the *Aeneis*, following the *Odyssey*, the wanderings of Aeneas, but in the six last books, after the example of the *Iliad*, the wars and battles of Aeneas in Italy itself. Thus Virgil endeavoured, in the one *Aeneis*, to comprise the two poems of Homer. But in the following-out(7) of the work Virgil everywhere proves himself a Roman poet, celebrating, with the highest skill, not only the glory of the entire Roman people and its ancient virtues, but also of Octavian and

No. 225. (1) *res pecuaria, res apiaria.* (2) *urbanus, politus.*
(3) *only in (with Abl.).* (4) *positum putare.* (5) *praesidium.*
(6) *instituere, disponere.* (7) *persequi.*

the Julian family, which derived its origin (8) from Julius, the son of Aeneas. The poem has, indeed, been followed out to the end by the poet himself, but not polished (9) in all its parts; for before he could execute this, death overtook (10) him to (11) the greatest grief of his friends. In the year 19 before Christ Virgil undertook a journey to Greece, there and in Asia Minor to give the last touch (12) to the perfection (13) of the Aeneis. At Athens he met (14) Augustus, who was returning from the East, and, since he had already begun, for some time, to languish (15), he allowed himself to be persuaded to return with Augustus to Italy. The sickness became, on account of the passage (16), more violent, and Virgil died, soon after his arrival, at Brundisium, on the 22nd of September, in the year 19 before Christ.

No. 226.

Chapter IV.

Virgil was, by order of Augustus, buried (1) at Naples, as he himself had wished in his lifetime. On his tomb the following epitaph (2) is said to have been inscribed, which he himself, when dying, dictated:

„Mantua has given me birth, the Calabrians have snatched (me) away (3), now Parthenope possesses (me); I have sung pastures (4), fields (5), (and) leaders.“

By this distich (6) the poet has, at the same time, pointed out (7) the place of his birth, of his death, and of his tomb; for Brundisium, where he died, is situated in Calabria, Naples, where he was buried, was called Parthenope in the remotest times. But at the same time

(8) originem repetere, revocare. (9) limare. (10) opprimere. (11) cum. (12) extremam manum imponere. (13) expolire. (14) convenire aliquem. (15) aegrotare. (16) navigatio.

No. 226. (1) humare, condere. (2) titulus. (3) rapere. (4) pascuum. (5) rus. (6) distichon, i, n. (7) indicare.

he has also marked out (8) those three poetical works, on the composition of which he spent (9) his whole life, the Bucolica, in which pastures and pastoral life, the Georgica, in which fields and rural life, the Aeneis, in which generals and their exploits are celebrated. When the Aeneis had hardly been begun, so great a renown followed the poem that Propertius did not hesitate to say (10):

„Give way, (ye) Roman writers, give way, (ye) Greek ones, Something (11) greater is being produced (12) than the Iliad“.

Augustus often called upon (13) Virgil to read (14) to him parts of the poem, before it was published. Virgil, at length, could not refuse to do this, and thus he read to him the second, the fourth and the sixth books; and the last, indeed, principally on account of Octavia, the sister of Augustus. But when Virgil, towards the end of the book, recited, with great gravity, those famous verses on the death of Marcellus, the son of Octavia, whom Augustus loved ardently and had resolved to make his heir, so great a weeping of all who were present, arose, that Augustus enjoined silence (15) to the poet. But since Octavia had, after (*ex*) the sorrow, felt (16) great consolation in the praises of her son, she ordered 10,000 sesterces (17), a sum, which equals nearly 375 dollars of our money, to be paid to Virgil for each single verse; so that, as twenty five verses treat of Marcellus, the poet received a reward of almost 9,375 dollars. To other friends he also sometimes recited some passages (18) of the poem, but generally only those, about which he himself doubted, in order to learn and make

(8) designare. (9) consumere in aliqua re. (10) praedicare. (11) nescio quid. (12) nasci. (13) petere ab. (14) recitare. (15) silentium imperare. (16) percipere. (17) dena sestertia. See Gram. § 348. 2. (18) pars.

use of the judgment of others. As his heirs Virgil had appointed (19), besides (20) others, also the poets Varius and Tucca, and ordered them to destroy the Aeneis as an unfinished work by fire. But in spite of (21) the respect for this last will Augustus forbade that to be done, and thus a greater testimony was given to the poet, than if Augustus had approved of the testimony of the poet himself. Therefore Varius and Tucca, by order of Augustus, corrected, indeed, some few things, but did by no means add anything, so that they did not even endeavour to complete (22) those verses, which Virgil had left incomplete.

The poems of Virgil, and especially the Aeneis, were very highly esteemed by the Romans. Already in the time of Augustus they were begun to be read and explained in schools; soon, as the poems of Homer with the Greeks, so with the Romans those of Virgil were given to boys and youths to be learned by heart (23). This renown of the poet gradually grew in an incredible manner, so that, in the so-called Middle Ages (24), not a few believed (25) they saw a fountain of all wisdom in the poems of Virgil, and venerated him, as it were, as a prophet and wonder-worker (26).

(19) haeredem scribere, *or* facere. (20) *use et — et.* (21) *contra.* (22) *explere.* (23) *ediscere.* (24) *media aetas (Sing.).* (25) *sibi videri.* (26) *tamquam fatidicus quidam et homo mirificus.*

PART III.

Free Exercises.

SECTION XXI.

Cardinal Newman's Sketch of Cicero's Life and Writings.

No. 227.

1. Chief Events (1) in the Life of Cicero.

Marcus Tullius Cicero was born at Arpinum, the native place of Marius, in the year of Rome (2) 648 (A. C. 106), the same year which (3) gave birth (4) to the Great (5) Pompey. His family (6) was ancient and of Equestrian rank, but had never taken part in the public affairs of Rome, though both his father and grandfather were persons of consideration (7) in the part of Italy to which they belonged (8). His father (9), being a man of cultivated mind himself, determined to give his two sons the advantage of a liberal education (10), and to fit them for the prospect (11) of those public employments which a feeble constitution (12) incapacitated himself from undertaking (13). Marcus, the elder of the two, soon displayed indications of a superior (14) intellect, and we are told that his schoolfellows carried home such accounts (15) of him, that their parents often visit-

No. 227. (1) *res summae, praecipui rerum eventus, also vita summam describitur.* (2) *urbs Roma.* (3) *Gram. § 238. 5.* (4) *in lucem edi.* (5) *Magnus ille.* (6) *domus. Transl. „He was of“ etc. Likewise „though — yet“, instead of „but — though“.* (7) *magna auctoritas. Gram. § 225. Omit „persons“.* (8) *by incolere.* (9) *only atque ille quidem.* (10) *institutio.* (11) *instruere in spem.* (12) *corporis debilitas.* (13) *aditu arcere (= „to incap. — from undert.“).* (14) *Compar. of acer.* (15) *ea narrare ut (= „to carry such acc. — that“).*

ed the school for the sake of seeing a youth who gave such promise (16) of future eminence. One of his earliest masters was the poet Archias, whom he defended afterwards in his Consular year (17); under his instructions he was able to compose a poem, though yet a boy, on the fable of Glaucus, which had formed the subject (18) of one of the tragedies of Æschylus. Soon after he assumed the manly gown he was placed under the care (19) of Scaevola, the celebrated lawyer, whom he introduces so beautifully into several of his philosophical (20) dialogues; and in no long time he gained a thorough knowledge of the laws and political institutions (21) of his country (22).

This was about the time of the Social war; and (23), according to the Roman custom, which made it a necessary part of education to learn the military art by personal service (24), Cicero took the opportunity of serving a campaign (25) under the Consul Pompeius Strabo, father of Pompey the Great. Returning to pursuits more congenial to his natural taste (26), he commenced the study of Philosophy under (27) Philo the Academic, of whom we shall speak more particularly hereafter. But his chief attention was reserved (28) for Oratory, to which he applied himself with the assistance of Molo, the first (29) rhetorician of the day; while Diodotus the Stoic exercised him in the argumentative subtleties (30) for which the disciples of Zeno were so generally celebrated. At the same time he declaimed (31) daily in Greek and

(16) spes. (17) *only* consularis (*Apposition to Subj.*). (18) *tragedia* versatur in. (19) tutela. (20) *de philosophia*. (21) *instituta publica*. (22) *populus Romanus*. (23) *itaque*. (24) *bellicus usus*. (25) *stipendia merere, or mereri*. (26) *labores ingenio magis consentanei*. (27) *doctor*. *Gram. § 284. 1.* (28) *by* animi intentum habere in aliquid, *or* *praecipua diligentia aliquid complecti*. (29) *facile princeps*. (30) *argumentandi subtilitas* (*Sing.*), *or* *argumentandi argutiae*. (31) *declamitare*.

Latin with some young noblemen, who were competitors (32) with him in the same race of political (33) honours.

No. 228.

Chapter II.

Of (1) the two professions (2), which, from the contentiousness (3) of human nature, are involved in the very notion of society, while that of arms (4), by its splendour and importance (5), secures the almost undivided admiration (6) of a rising and uncivilized people, legal practice (7), on the other hand, becomes (8) the path to honours in later and more civilized ages (9), by reason of the oratorical accomplishments (10) to which it usually gives scope (11). The date of Cicero's birth (12) fell precisely during that intermediate state of things (13), in which the glory of military exploits (14) lost (15) its pre-eminence by means of the very opulence and luxury which were their natural issue (16); and he was the first Roman who found his way (17) to the highest dignities of the State with no other recommendation (18) than his powers of eloquence and his merits as a civil magistrate (19).

The first cause of importance he undertook was his

(32) competitor, *or* aemulus („with him,“ *Genit.*). (33) civilis. No. 228. (1) *Transl.* „While of the two pr. — that of arms“, *etc.* „While — on the other hand“, *et* *quoniam* — *contra, or* *quum autem* *contra, or* *ut — ita*. (2) *vitae ratio*. (3) *aemulatio* („from“, *ob*). (4) *altera militaris*. (5) *gravitas*. (6) *paene omnem in se solum convertere admirationem*. (7) *juris, or* *legum tractatio*. (8) *aperire*. (9) *apud populos diu jam ac bene constitutos*. (10) *eloquentiae perfectio* (*Sing.*) (11) *latus campus patet*. (12) *annus natalis*. (13) *by* media illa aetas. (14) *virtus bellica*. (15) *by* desinit esse. (16) *sua sponte derivari, consequi*. (17) *aditum nancisci, sibi patefacere*. (18) *laus* (*Abl.*), *or* *transl.* „recommended by nothing else“ *etc.* (19) *in civili magistratu parta* (*i. e. merita*).

defence (20) of Sextus Roscius; in which he distinguished himself by his spirited opposition (21) to Sylla, whose favourite (22) Chrysogonus was prosecutor in the action. This obliging him, according to Plutarch, to leave Rome on prudential motives (23), he employed his time in travelling for two years under pretence (24) of his health, which, he tells us, was as yet (25) unequal to the exertion of pleading. At Athens he met with T. Pomponius Atticus, whom he had formerly known at school, and there renewed with him a friendship (26) which lasted through life, in spite of the change of interests and estrangements of affection (27) so common in turbulent times. Here too he attended the lectures (28) of Antiochus, who, under the name of Academic, taught the dogmatic doctrines (29) of Plato and the Stoics. Though Cicero felt at first considerable dislike (30) of his philosophical views, he seems afterwards to have adopted the sentiments of the Old Academy, which they much resembled (31); and not till late in life (32) to have relapsed into the sceptical tenets (33) of his former instructor Philo. After (34) visiting the principal philosophers and rhetoricians of Asia, in his thirtieth year he returned to Rome, so strengthened and improved both in bodily and mental powers, that he soon eclipsed in his oratorical efforts (35) all his competitors for public favour.

(20) causam alicujus defendendam suscipere. (21) acrem se praestare adversarium. (22) familiaris. (23) prudentiae rationes (*Abl.*), or by ut sibi caveret. (24) causam interponere. (25) etiamtum. (26) *Transl.* „that life-long (vitae aequalis) fr., which neither the change of int., nor the estr. etc. were able to dissolve.“ (27) animorum dissensio, or studiorum diversitas. (28) scholas obire, frequentare. (29) only dogmata. (30) aversiore esse animo ab, or minime delectari. (31) similitudo, affinitas. *Gram.* § 207. (32) extrema aetate, or only senex. (33) ratio (*Sing.*) de omnibus rebus dubitandi, or only dubitationes. (34) ergo quum. (35) dicendi contentio (*Abl.*).

No. 229.

Chapter III.

So popular a talent speedily gained him (1) the suffrage of the Commons (2); and, being sent to Sicily as Quaestor, at a time when the metropolis itself was visited with a scarcity of corn (3), he acquitted himself in that delicate (4) situation with such address (5) as to supply the clamorous wants (6) of the people without oppressing the province from which the provisions were raised (7). Returning thence with greater honours than had ever been before decreed to a Roman (8) Governor, he ingratiated himself still farther in the esteem of the Sicilians by undertaking his celebrated prosecution (9) of Verres; who, though defended by the influence (10) of the Metelli and the eloquence of Hortensius, was at length driven in despair into voluntary exile (11).

Five years after his Quaestorship, Cicero was elected Aedile, a post of considerable expense (12) from the exhibition of games connected with it. In this magistracy (13) he conducted himself with singular propriety (14); for, it being customary to court (15) the people by a display of splendour (16) in these official shows (17), he contrived to retain his popularity without (18) sub-

No. 229. (1) *Transl.* „Having speedily gained by so pop. a tal. (ingenium popolare) etc. and been sent“ etc. (2) comitia, or plebs. (3) annona, or annonae caritate premi, laborare. (4) difficilis. (5) ita se gerere, or tanta sollertia versari in —, ut. (6) providere gravi necessitati. (7) frumentum exigere. (8) quisquam Romanus. „Governor“ = „who had governed (administrare) a province“. (9) accusatio. (10) auctoritas, gratia. (11) by sua sponte exulare, in exilium ire. (12) magistratus admodum sumptuosus. (13) munus. (14) consiliorum prudentia. (15) gratificari alicui. (16) apparatus ac splendor, or splendidus quidam apparatus („in“, *Genit.*). (17) ludi publici, ludi sollemnes, or publica celebratio (*Sing.*). (18) *Transl.* „so that he, what (as it) often happened, neither plundered — nor sacrificed“ etc.

mitting to the usual alternative of plundering the provinces or sacrificing his private fortune. The latter was at this time by no means ample; but, with the good sense and taste which mark his character (19), he preserved in his domestic arrangements (20) the dignity of a literary and public man, without any of the ostentation of magnificence (21) which often distinguished the candidate for popular applause.

After the customary interval of two years, he was returned at the head of the list as Prætor (22); and now made his first appearance in the rostrum in support (23) of the Manilian law. About the same time he defended Cluentius. At the expiration of his Prætorship, he refused to accept a foreign province, the usual reward of that magistracy; but, having the Consulate full in view (24), and relying on his interest (25) with Cæsar and Pompey, he allowed nothing to divert (26) him from that career of glory for which he now (27) believed himself to be destined.

No. 230.

Chapter IV.

It may be doubted, indeed, whether (1) any individual (2) ever rose to power by more virtuous and truly honourable conduct (3); the integrity of his public life (4) was only equalled by the correctness of his private morals; and it may at first sight (5) excite our wonder

(19) quo erat recti atque decori iudicio præstans ejus ingenium. (20) rerum privatarum (domesticarum) administratio. (21) nulla magnificentiae ostentatione. (22) prætorem primum comitiorum tabellis renuntiare (declarare). (23) suadere aliquid. *Gram.* § 249. 1, or § 288. 1. (24) in optima spe esse alicujus rei, or omni spe spectare aliquid. (25) necessitudo („with“, *Genit.*). (26) *Pass.* averti. (27) jam.

No. 230. (1) *Gram.* § 176. Note 3. d. (2) nemo. (3) by virtus et honestas. (4) res publicae. (5) principio.

that a course so splendidly begun should afterwards so little fulfil its early promise (6). Yet (7) it was a failure (8) from the period of his Consulate to his Pro-prætorship (9) in Cilicia, and each year is found (10) to diminish his influence in public affairs, till it expires altogether with the death of Pompey. This surprise, however, arises in no small degree from (11) measuring Cicero's political importance (12) by his present reputation, and confounding the authority he deservedly possesses as an author (13) with the opinions entertained of him by his contemporaries as a statesman. From the consequence usually attached (14) to passing events, a politician's celebrity is often at its zenith (15) in his own generation; while the author, who is in the highest repute with posterity, may perhaps have been little valued or courted in his own day. Virtue indeed so conspicuous as that of Cicero, studies so dignified (16), and oratorical powers so commanding, will always invest (17) their possessor with a large portion of reputation and authority; and this (18) is nowhere more apparent than in the enthusiastic welcome (19) with which he was greeted on his return from exile. But unless other qualities be added, more peculiarly necessary for a statesman, they will hardly of themselves carry that political weight which (20) some writers have attached

(6) spem pridem ostensam minime assequi. (7) enimvero. (8) declinare coepisse. (9) *Transl.* „until (usque dum) he as Pro-prætor (pro prætore) governed“ etc. (10) „and each y.“ = „so that each y.“; „found“ by videri (*Perf.*). (11) admirantur autem ii potissimum qui. (12) in republica potentia. (13) in litteris (= „as an author“). (14) either tantam enim vim habere solent . . . , ut, or tanta enim vis consequi solet (*with Acc.*) . . . , ut. (15) in quodam summo fastigio esse, ad quoddam summum fastigium attolli. „politician“ here princeps (*Plur.*). (16) ingenuus, liberalis. (17) conciliare alicui aliquid. (18) quod quidem. (19) summa omnium gratulatio. (20) tantum habere momentum publicum, quantum.

to Cicero's public life, and which his own self-love led him to appropriate(21).

The advice of the Oracle(22), which had directed him to make his own genius, not the opinion of the people, his guide to immortality [which in fact pointed at(23) the above-mentioned distinction between the fame of a statesman and of an author(24)], at first made a deep impression(25) on his mind; and at the present day he owes his reputation principally to those pursuits which, as Plutarch tells us, exposed(26) him to the ridicule and even to the contempt of his contemporaries as a "pedant and a professor(27)". But his love of popularity overcame(28) his philosophy(29), and he commenced a career which gained him one triumph and ten thousand mortifications(30).

No. 231.

Chapter V.

It is not indeed(1) to be doubted that in his political course(2) he was more or less influenced by a sense of duty(3). To many it may even appear that a public life(4) was best adapted for the display of his particular talents; that, at the termination of the Mithridatic war, Cicero was in fact marked out as the very man to(5) adjust the pretensions of the rival parties in

(21) paullo ambitiosius sibi vindicare, arrogare. (22) *only* illud Oraculum. (23) significare. *Pass. Constr.* (24) gloria civilis = „fame of a st.“, doctrina = „fame of an auth.“ „between“, *Genit.* (25) haerere, or insidere in. (26) *by* efficere ut. (27) aliquem per jocum atque adeo per contemptum hominem graeculum et scholasticum vocitare. (28) *by* plus valere quam. (29) litterae, or artium studia. (30) molestia, dolor.

No. 231. (1) nec vero. (2) *by* rempublicam capessere. *Gram.* § 289. 2. (3) officii ratio. (4) *here* campus publicus. (5) idoneum existimare, qui. *Gram.* § 258. (6) aemulationes popularium partium, or diversa civilium partium studia ita conciliare, ut ...

the Commonwealth(6), to withstand the encroachments(7) of Pompey, and to baffle the arts of Caesar. And if(8) the power of swaying and controlling the popular assemblies by his eloquence; if the circumstances(9) of his rank, Equestrian(10) as far as family was concerned, yet almost Patrician from the splendour of his personal honours; if the popularity derived from his accusation of Verres, and defence of Cornelius, and the favour of the Senate acquired by the brilliant services(11) of his Consulship; if the general respect of all parties which(12) his learning and virtue commanded; if these were sufficient qualifications for a mediator(13) between contending factions, Cicero was indeed called upon by the voice of his country to that most arduous and honourable post. And in his Consulship he had seemed sensible of the call(14): "All through my Consulship," he declares in his speech against Piso, "I made a point of doing nothing(15) without the advice of the Senate and the approval of the People. I ever defended the Senate in the Rostrum, in the Senate House the People, and united the populace with the leading men, the Equestrian order with the Senate."

Yet, after that eventful period, we see him resigning his high station to Cato, who, with half(16) his abilities, little foresight, and no address(17), possessed that first requisite for a statesman(18), firmness. Cicero, on the contrary, was irresolute, timid, and inconsistent. He talked indeed largely of preserving a middle course,

(7) arrogantia (*Sing.*). (8) quod si. (9) ratio (*Sing.*). (10) *Transl.* „since he was (quod erat) of an *Eq.* family (domus, or locus) and distinguished by *Patr. honours*“. (11) res praeclare gestae. (12) *Transl.* „which accompanied (comitari) his learning and virtue“. (13) haec (inquam), si propria sunt ejus qui conciliaturus est. (14) quam vocem visus est audire. (15) nihil sibi agendum statuere. *Cfr. Cic. in Pis. § 7.* (16) *by* nequaquam similis, or minime aequalis. (17) rerum usus. (18) prima illa rerum administrandarum virtus.

but he was continually vacillating from one to the other extreme(19); always too confident or too dejected; incorrigibly vain(20) of success, yet meanly panegyri-
zing(21) the government of an usurper. His foresight, sagacity, practical good sense, and singular tact(22), were lost for want of that strength of mind which points(23) them steadily to one object. He was never decided, never (as has sometimes been observed) took an important step without afterwards repenting of it. Nor can we account(24) for the firmness and resolution of his Consulate, unless we discriminate(25) between the case of resisting and exposing a faction, and that of balancing contending interests(26). Vigour in repression differs widely from steadiness in mediation(27); the latter requiring a coolness of judgment, which a direct attack upon a public foe is so far from(28) implying, that it even inspires minds naturally timid with unusual ardour.

No. 232.

Chapter VI.

His Consulate was succeeded(1) by the return of Pompey from the East, and the establishment of the First(2) Triumvirate; which, disappointing his hopes of political power(3), induced him to resume his forensic(4) and literary occupations. From these he was recalled, after an interval of four years, by the threatening

(19) inter extrema (or diversa) consilia fluctuare. (20) by vanitati non temperare, si... (21) turpiter adulari. (22) „practical“ etc. rerum judicandarum sapientia, tractandarum (gerendarum) calliditas (facultas singularis). (23) convertere. (24) satis intelligere. (25) by meminisse aliud esse.... aliud... (26) studia diversissima consociare, studia contraria conjungere. (27) conciliatio. (28) Gram. § 275. 2. 2.

No. 232. (1) excipere. Active Constr. (2) not primus. (3) spes consequendae potestatis. (4) judiciorum labores, or causarum dictio.

measures(5) of Clodius, who at length succeeded in driving him into exile. This(6) event, which, considering the circumstances connected with it, was one of the most glorious of his life, filled him with the utmost distress and despondency. He wandered about Greece bewailing his miserable fortune, refusing the consolations which his friends attempted to administer, and shunning the public honours with which the Greek cities were eager(7) to load him. His return(8), which took place in the course of the following year, reinstated him in the high station(9) he had filled at the termination of his Consulate, but the circumstances of the times did not allow him to retain it. We refer to Roman history for an account(10) of his vacillations between the several members of the Triumvirate; his defence of Vatinius to please Caesar; and of his bitter political enemy(11) Gabinius, to ingratiate himself with Pompey. His personal history in the meanwhile(12) furnishes little worth noticing, except his election into the college of Augurs, a dignity which(13) had been a particular object of his ambition. His appointment to the government of Cilicia(14), which took place about five years after his return from exile, was in consequence of Pompey's law, which obliged those Senators of Consular or Praetorian rank, who had never held any foreign command(15), to divide the vacant provinces among them. This office, which we have above seen him decline, he now accept-

(5) minae et conatus. (6) Transl. „Though this event (res), ... was ..., yet it filled“ etc. (7) Transl. „eagerly (certatim) loaded him“. (8) Transl. „Though after his ret. ... he was reinstated in ... yet the circ. of the times (ratio temporum, or rerum conditio),“ etc. (9) munus. (10) docent historici (here without „Roman“), or narrant scriptores rerum Romanarum. (11) only acerrimus adversarius. (12) quae autem interea privatim ei contigerunt. (13) Gram. § 238. 5. (14) ut Cilicia ei constitueretur provincia. (15) externum imperium gerere.

ed with feelings of extreme reluctance(16), dreading perhaps the military occupations which the movements(17) of the Parthians in that quarter rendered necessary. Yet if we consider the state and splendour with which the Proconsuls were surrounded(18), and the opportunities afforded them for almost legalized(19) plunder and extortion, we must confess that this insensibility(20) to the common objects of human cupidity was the token of no ordinary mind. The singular disinterestedness(21) and integrity of his administration, as well as his success against the enemy, also belong(22) to the history of his times. The latter he exaggerated from the desire(23), so often instanced(24) in eminent men, of appearing to excel in those things for which nature has not adapted them.

No. 233.

Chapter VII.

His return to Italy(1) was followed by earnest endeavours to reconcile Pompey with Caesar, and by very spirited behaviour(2) when Caesar required his presence in the Senate. On this occasion he felt the glow of self-approbation(3) with which his political conduct seldom repaid him(4): he writes to Atticus, "I believe I do not please Caesar, but I am pleased with myself, which has not happened to me for a long while." However, this effort at independence(5) was but transient.

(16) „with feel. of extr. rel.“, *Superl. of* invitus. (17) tumultus, or turba. (18) celebrari. (19) legitimus. (20) animi tarditas ad eas res quas ... (21) quanta vero fuerit innocentia etc. (22) repetere licet ab illarum rerum scriptoribus. (23) eo desiderio, ut ... (24) id quod saepe factum videmus.

No. 233. (1) In Italiam ubi rediit, laboravit..., ut. (2) animose omnino fortiterque rem gerere. (3) se sibi satisfecisse laetatus est, or ipse sibi probari visus est. (4) *Transl.* „which pleasure he had seldom enjoyed in his pol. life (res publicae)“ (5) constantiae conatus.

At no period(6) of his public life did he display such miserable vacillation as at the opening of the civil war. We find him first accepting a commission from the Republic(7); then courting Caesar; next, on Pompey's sailing for Greece, resolving to follow him thither; presently determining to stand neuter(8); then bent on retiring(9) to the Pompeians in Sicily; and, when after all he had joined their camp in Greece, discovering such timidity and discontent as to draw from Pompey the bitter reproof(10), „I wish Cicero would go over to the enemy, that he may learn to fear us.“

On his return to Italy, after the battle of Pharsalia, he had the mortification of learning(11) that his brother and nephew were making their peace with Caesar, by(12) throwing on himself the blame of their opposition to the conqueror. And here we see one of those elevated points(13) of character which redeem the weaknesses of his political conduct(14); for, hearing that Caesar had retorted on Quintus Cicero the charge(15) which the latter had brought against himself, he wrote a pressing(16) letter in his favour(17), declaring his brother's safety was not less precious to him than his own, and representing him not as the leader, but as the companion of his voyage.

Now(18) too the state of his private affairs reduced him to much perplexity; a sum he had advanced(19) to Pompey had impoverished him, and he was forced to

(6) nec ullum fuit tempus..., quo. (7) provinciam pro republica, or a senatu suscipere. (8) neutrius esse partis. (9) only cogitare ad P. in Siciliam. (10) acerba contumelia. (11) summo cum dolore audire, or non sine dolore rescire. (12) *Transl.* „so that they threw“ etc. (13) laus eximia (insignis). (14) vitium civilis inconstantiae, or rerum gerendarum ignavia. (15) crimen, culpam, accusationem transferre in. (16) gravissimus. (17) deprecandi causa. (18) eodem tempore. (19) pecuniae summam mutuum dare.

stand indebted to Atticus for present assistance (20). These difficulties led him to take a step (21) which it has been customary to regard with great severity; the divorce (22) of his wife Terentia, though he was then in his sixty-second year, and his marriage (23) with his rich ward (24) Publilia, who of course was of an age disproportionate to his own.

No. 234.

Chapter VIII.

Yet (1), in reviewing this proceeding (2), we must not adopt the modern standard of propriety (3), forgetful of a condition of society which reconciled actions even of moral turpitude (4) with a reputation for honour and virtue. Terentia was a woman of a most imperious and violent temper (5), and (what is more to the purpose) had in no slight degree contributed to his present (6) embarrassments by her extravagance in the management of his private affairs (7). By her he had two children, a son, born a year before his Consulship, and a daughter whose loss he was now (8) fated to deplore (9). To Tullia he was tenderly attached, not only from the excellence of her disposition, but from her literary tastes (10); and her death tore from him, as he so pathetically (11) laments to Sulpicius, the only comfort which the course of public events had left him. At

(20) *sumptus necessarios ab aliquo suppeditatos accipere.* (21) *consilium capere, with Genit. of Gerund.* (22) *divortium facere cum.* (23) *ducere, with, or without in matrimonium.* (24) *puilla.*

No. 234. (1) *Gram. § 172. Note.* (2) *de eo facto ut recte existimemus.* (3) *nostra honestatis norma.* (4) *quaedam morum turpitudine.* (5) *ingenium et arrogans et impotens.* (6) *ille, or illius temporis.* (7) *rei familiaris administrandae insolentia.* (8) *tum.* (9) *aliquem fato sibi ereptum lugere.* (10) *litterarum studia.* (11) *miserabiliter, flebiliter omnino.*

first he was inconsolable; and, retiring to a little island near his estate at Antium (12), he buried himself in the woods, to avoid the sight of man. His distress was increased by the conduct of his new (13) wife Publilia; whom he soon divorced for testifying joy at the death of her stepdaughter (14). On this occasion he wrote his Treatise on Consolation (15), with a view (16) to alleviate his grief; and, with the same object, he determined on dedicating a temple to his daughter, as a memorial of her virtues and his affection. His friends were assiduous in their attentions (17); and Caesar, who had treated him with extreme kindness on his return from Egypt, signified the respect he bore his character (18) by sending him a letter of condolence (19) from Spain, where the remains of the Pompeian party still engaged him. Caesar, moreover (20), had shortly before given a still stronger proof of his favour, by replying to a work which Cicero had drawn up in praise of Cato; but no attentions, however considerate (21), could soften Cicero's vexation (22) at seeing the country he had formerly saved by his exertions now subjected to the tyranny of one master. His speeches, indeed, for Marcellus and Ligarius, exhibit traces of inconsistency; but for the most part he retired from public business (23), and gave himself up to the composition of those works which, while they mitigated his political sorrows (24), have secured (25) his literary celebrity.

(12) *fundus Antianus.* (13) *alter. Omit the proper name.* (14) *privigna.* (15) *liber consolationis.* (16) *causa. Gram. § 286.* (17) *nullum ... non praestare officium, or nulli officio deesse.* (18) *quanti eum (or ejus animum virtutesque) faceret.* (19) *litterae consolatoriae.* (20) *idem. Omit the proper name.* (21) *nulla officia quantumlibet magna.* (22) *mitigare cruciatum, lenire aegritudinem. „at seeing“, quum videret.* (23) *plerumque publico carere.* (24) *publica sollicitudo (Sing.).* (25) *stabilem efficere, aeternum facere.*

No. 235.

Chapter IX.

The murder of Caesar, which took place in the following year, once more brought him on the stage of public affairs(1); but as our present paper(2) is but supplemental(3) to the history of the times, we leave to others to relate what more has to be told of him, his(4) unworthy treatment of Brutus, his coalition with Octavius, his orations against Antonius, his proscription, and his violent death, at the age of sixty-four. Willingly would we(5) pass over his public life(6) altogether; for he was as little(7) of a great statesman as of a great commander(8). His merits are of another kind and in a higher order of excellence. Antiquity may be challenged to produce(9) a man more virtuous, more perfectly amiable than Cicero. None interest(10) more in their life, none excite more painful emotions(11) in their death. Others, it is true(12), may be found of loftier and more heroic character, who awe(13) and subdue the mind by the grandeur of their views(14), or the intensity of their exertions(15). But Cicero engages our affections by the integrity of his public conduct, the correctness of his private life, the generosity, placability, and kindness of his heart, the playfulness(16) of his wit, the warmth of his domestic attachments(17). In this respect his letters are invaluable(18).

No. 235. (1) *only* in scaenam (scenam) revocare. (2) commentariolus. (3) *by* complere. (4) *The foll. by clauses „how unworthily he treated* (indignitate uti in aliquem)“, etc. (5) malle-mus. (6) *quid inter cives (or in civitate) egerit.* (7) „as little — as“, nec — nec. (8) in magistratibus — in imperiis. (9) provocare licet antiquos ut proferant. (10) commendationem habere. (11) vehementius animos afficere. (12) sane. (13) *by* rapere. (14) consilium. (15) rerum gerendarum fortitudo. (16) jucunditas. (17) pietatis in suos sensus atque affectus. (18) gravissimum argumentum, *with* afferre, or *accord. to Gram. § 208. 1.*

“Here,” says Middleton, “we may see the genuine(19) man without disguise(20) or affectation, especially in his letters to Atticus; to whom he talked with the same frankness as to himself, opened the rise and progress of each thought(21); and never entered into any affair without his particular advice.”

It must be confessed, indeed, that this private correspondence(22) discloses the defects of his political conduct(23), and shows that they were partly of a moral character(24). Want of firmness has been repeatedly mentioned as his principal failing; and insincerity is the natural attendant(25) on a timid and irresolute mind. On the other hand(26), it must not be forgotten that openness and candour are rare qualities(27) in a statesman at all times, and while the duplicity of weakness(28) is despised, the insincerity of a powerful but crafty mind, though incomparably(29) more odious, is too commonly(30) regarded with feelings of indulgence.

No. 236.

Chapter X.

Cicero was deficient, not in honesty, but in moral courage(1); his disposition, too, was conciliatory and forgiving; and much which has been referred to inconsistency should be attributed to the generous temper(2) which induced him to remember the services rather than

(19) ingenuus. (20) fucus. „without“, alienus a. (21) consilia vel inita vel suscepta communicare. (22) familiarium litterarum commercium. (23) civiles rationes. (24) ad mores pertinere, cum moribus conjunctum esse. (25) *by* assidue comitari. (26) ne illud quidem. (27) *Transl. „are rarely found“.* (28) timidi hominis oratio ambigua. (29) infinitis (or omnibus) partibus. (30) a plerisque.

No. 236. (1) animi firmitas (= „moral cour.“). (2) humanitas (= „gen. temp.“).

the neglect of Plancius, and to relieve the exiled and indigent Verres. Much too may be traced to (3) his professional habits as a pleader (4); which led him to introduce the licence of the Forum into deliberative discussions (5), and [however inexcusably (6)] even into his correspondence with private friends.

Some writers, as Lyttelton, have considered it an aggravation of Cicero's inconsistencies (7), that he was so perfectly aware, as his writings show, of what was philosophically and morally upright and honest (8). It might be sufficient to reply, that there is a wide difference between calmly deciding on an abstract point (9), and acting on that decision (10) in the hurry of real life (11); that Cicero in fact was apt to fancy (12) [as all will fancy when assailed by interest or passion] that the circumstances of his case constituted it an exception to the broad principles of duty (13). Besides, he considered it to be actually (14) the duty of a statesman to accommodate theoretical principle to the exigencies of existing circumstances (15). "Surely (16)," he says in his defence of Plancius, "it is no mark of inconsistency in a statesman to determine his judgment and to steer his course by the state of the political weather. This is what I have been taught, what I have experienced,

(3) *referre ad, or repetere a.* (4) *causarum consuetudo et usus.* (5) *fori licentiam in deliberandi severitatem introducere, transferre.* (6) *by excusationem non habere.* (7) *inconstantiae crimen augeri.* (8) *ratione simplex (sincerum) et honestum in moribus.* (9) *rem quamquam decidere communiter, dijudicare generatim.* (10) *ita ut decideris (dijudicaveris).* (11) *vita communis, also res gerendae, or vita et negotia.* (12) *alicui posse in mentem venire.* (13) *suae causae rationem non contineri in tanta amplitudine officiorum, or suam aliquam causam eximi debere e tanta etc.* (14) *omnino.* (15) *„to accommodate“ etc., sententias universas accommodare ad temporum rationes.* (16) *nec vero.* See *Cic. pro Planc.* § 94.

what I have read: this is what is recorded in history of the wisest and most eminent men, whether at home or abroad; namely, that the same man is not bound always to maintain the same opinions, but those, whatever they may be, which the state of the commonwealth, the direction of the times, and the interests of peace may demand." Moreover, he claimed for himself especially the part of mediator (17) between political rivals (18); and he considered it to be a mediator's duty alternately to praise and blame both parties (19), even to exaggeration (20), if by such means it was possible either to flatter or frighten them into an adoption of temperate measures (21). "Cicero," says Plutarch, "used to give them private advice, keeping up a correspondence (22) with Caesar, and urging (23) many things upon Pompey himself, soothing and persuading each of them."

No. 237.

2. Cicero's Literary Position (1) and Relation (2) to the New Academy.

But such criticism (3) on Cicero as Lyttelton's proceeds on an entire misconception (4) of the design and purpose with which the ancients prosecuted philosophical studies. The motives and principles of morals (5) were not so seriously acknowledged as to lead to a practical application of them to the conduct of life (6).

(17) *sibi assumere personam interpretis.* (18) *partes adversae.* (19) *utrique.* (20) *exaggeratis, or auctis etiam vel (et) vitiis vel (et) virtutibus.* (21) *consilium.* (22) *litteris missis ad.* (23) *flagitare.*

No. 237. (1) *locum obtinere inter scriptores.* (2) *mihī est consuetudo (conjunctio) cum.* (3) *judicium.* (4) *magnus quidam error.* (5) *rationes et decreta moralia.* (6) *„to lead to a pr. appl.“ etc., ad vitae actionem, or ad rerum gerendarum modum traducere.*

Even when they proposed them in the form of precept(7), they still regarded the perfectly virtuous man as the creature of their imagination(8) rather than a model for imitation—a character whom(9) it was a mental recreation rather than a duty to contemplate; and if an individual here or there(10), as Scipio or Cato, attempted to conform his life to his philosophical conceptions(11) of virtue, he was sure to be ridiculed for singularity and affectation.

Even among the Athenians, by whom philosophy was, in many cases, cultivated to the exclusion of every active profession(12), intellectual amusement, not the discovery of Truth, was the principal object of their discussions(13). That we must thus account(14) for the ensnaring(15) questions and sophistical reasonings(16) of which their disputations consisted, has been noticed by writers on Logic(17); and it was their extension of this system(18) to the case of morals which brought upon their Sophists the irony of Socrates and the sterner rebuke of Aristotle. But if this took place in a state of society in which the love of speculation(19) pervaded all ranks, much more was it to be expected among the Romans, who, busied as they were in political enterprises(20), and deficient in philosophical acuteness(21), had neither time nor inclination for abstruse investigations; and who considered philosophy simply as one of the many fashions(22) introduced from Greece, "a sort

(7) *by praeceptorum formulis, or only praeicipiendo.* (8) *quaedam species cogitationis; also by mente fingere, and ad imitandum proponere (= „mod. for imit.“).* (9) *cujus formam, or only eumque.* (10) *quod si unus aliquis.* (11) *notio mente concepta.* (12) *omnem rerum agitationem negligere (Abl. absol.).* (13) *disputandi (disceptandi) finis.* (14) *ab eo studio repetendum esse.* (15) *captiosus.* (16) *argumentandi argutiae.* (17) *dialectica.* (18) *rationem transferre ad.* (19) *disquirendi studium.* (20) *publicis consiliis districtum esse.* (21) *exigua disserendi (argumentandi) subtilitate praeditum esse.* (22) *mos unus de multis.*

of table furniture(23),” as Warburton well expresses it, a mere refinement in the arts of social enjoyment(24). This character it bore(25) both among friends and enemies. Hence the popularity which attended the three Athenian philosophers who had come to Rome on an embassy from their native city; and hence the inflexible determination(26) with which Cato procured their dismissal, through fear, as Plutarch tells us, lest their arts of disputation should corrupt the Roman youth.

No. 238.

Chapter II.

And when at length, by the authority of Scipio, the literary treasures(1) of Sylla, and the patronage of Lucullus, philosophical studies had gradually received the countenance(2) of the higher classes of their countrymen, still, in consistency with the principle above laid down(3), we find them determined in their adoption of this or that system(4), not so much by the harmony of its parts, or by the plausibility of its reasonings, as by its suitability to(5) the particular profession and political station(6) to which they severally belonged. Thus, because the Stoics were more minute than other sects in inculcating the moral and social duties(7), we find the Roman jurisconsults professing themselves followers of Zeno; the orators, on the contrary, adopted the disputatious system(8) of the later Academics; while

(23) *cenae supellex.* (24) *ornamentum quoddam ad vitae cultum atque voluptatem pertinens.* (25) *speciem prae se ferre.* (26) *pertinacissimum studium, invicta constantia.*

No. 238. (1) *librorum copia.* (2) *alicui probari (= „to rec. the count. of“).* (3) *ab illa quam dixi ratione (sententia) non deficientes.* (4) *disciplinam amplecti.* (5) *congruentia cum.* (6) *vitae genus (munus) et civilis conditio.* (7) *minutius praeфинire, or severius urgere et privata officia et civilia.* (8) *in utramque partem disputandi ratio, or consuetudo.*

Epicurus was the master of the idle and the wealthy. Hence, too, they confined (9) the profession of philosophical science to Greek teachers; considering them the sole proprietors, as it were, of a foreign and expensive luxury (10), which the vanquished might suitably have the duty (11) of furnishing, and which the conquerors could well afford to purchase (12).

Before the works (13) of Cicero, no attempts worth considering had been made for using the Latin tongue in philosophical subjects (14). The natural stubbornness (15) of the language conspired with Roman haughtiness to prevent this application. The Epicureans, indeed, had made the experiment, but their writings were even affectingly (16) harsh and slovenly (17), and we find Cicero himself, in spite of his inexhaustible flow of rich and expressive diction (18), making continual apologies (19) for his learned occupations, and extolling philosophy as the parent of everything great, virtuous, and amiable.

Yet, with whatever discouragement (20) his design was attended, he ultimately (21) triumphed over the pride of an unlettered people, and the difficulties of a defective (22) language. He was indeed possessed of that first requisite for eminence (23), an enthusiastic attachment (24) to the studies he was recommending. But, occupied as he was with the duties of a statesman (25), mere love of literature would have availed

(9) *by a solis tradi velle.* (10) *merx quaedam.* (11) *decere atque oportere.* (12) *commode emere posse.* (13) *by scribere coepisse.* (14) *ad philosophiae praeceptiones transferre.* (15) *rigidior natura, or quaedam asperitas.* (16) *de industria.* (17) *horridus ac dissolutus.* (18) *ornatissimae ac maxime propriae dictionis copia abundare.* (19) *defensitare.* (20) *quidquid difficultatis occurrebat.* (21) *aliquando contigit ut.* (22) *inops.* (23) *primus ille magnarum rerum effector.* (24) *ardentissimus amor.* (25) *officia (negotia) publica.*

little, if separated (26) from that energy and breadth of intellect by which he was enabled to pursue a variety of objects at once, with equally persevering and indefatigable zeal (27).

No. 239.

Chapter III.

"He suffered no part of his leisure to be idle," says Middleton, "or the least interval of it to be lost (1); but (2) what other people gave to the public shows, to pleasures, to feasts, nay, even to sleep and the ordinary refreshments of nature (3), he generally gave to his books, and the enlargement of his knowledge. On days of business (4), when he had anything particular (5) to compose, he had no other time for meditating but when he was taking a few turns in his walks (6), where he used to dictate his thoughts to his scribes who attended him. We find many of his letters dated (7) before daylight, some from the senate, others from his meals, and the crowd of his morning levee (8)." Thus he found time (9), without apparent inconvenience (10), for the business of the State, for the turmoil of the courts (11), and for philosophical studies. During his Consulate he delivered twelve orations in the Senate, Rostrum, or Forum (12). His Treatises *de Oratore* and *de Republicâ*, the most finished (13) perhaps of his compositions, were

(26) *by carere.* (27) *eadem constantia ac perseverantia complecti.*

No. 239. (1) *sibi excidere.* Omit *„to be idle“, and „of it“.* (2) *et.* (3) *communes corporis refectiones.* (4) *by the Adj. negotiosus.* (5) *aliquid litterarum.* (6) *paullisper ambulare in porticu.* (7) *subscribere.* (8) *mane inter turbas saluatorum, or only inter matutinas salutationes.* (9) *suum tempus attribuere alicui.* (10) *nullo officio neglecto.* (11) *judiciorum altercationes.* (12) *if distinct from the Forum Rom., by (Plur. fora, or) judicia.* (13) *quibus nihil politius, etc.*

written at a time when, to use his own words, "not a day passed without his taking part in forensic disputes (14)". And in the last year of his life he composed at least eight of his philosophical works, besides the fourteen orations against Antony, which are known by the name of Philippics.

Being thus ardent in the cause (15) of philosophy, he recommended it to the notice (16) of his countrymen, not only for the honour which its introduction (17) would reflect upon himself (which of course was a motive with him), but also with the fondness of one who esteemed it "the guide of life, the parent of virtue, the guardian (18) in difficulty, and the tranquillizer in misfortune". Nor were his mental endowments less adapted to the accomplishment of his object (19) than the spirit (20) with which he engaged in the work. Gifted with great versatility of talent (21), with acuteness, quickness of perception, skill (22) in selection, art in arrangement, fertility (23) of illustration, warmth of fancy (24), and extraordinary taste (25), he at once seizes upon the most effective (26) parts of his subject, places them in the most striking point of view (27), and arrays (28) them in the liveliest (29) and most inviting (30) colours.

(14) „to take p. in for. disp.“, pro reo dicere. (15) studiosissimum patronum se praestare. (16) cognitioni proponere. (17) tanquam civitate donata. (18) quae et praesidium afferret in . . . et tranquillitatem in . . . (19) consilium. (20) alacritas (studium-que). (21) ingenium varium ac multiplex, also quasi agilitas ingenii. (22) sollertia. (23) copia. (24) cogitandi, or fingendi quidam ardor. (25) iudicandi sagacitas singularis. (26) *Superl.* of eminens, with quisque. (27) tanquam lumen clarissimum. (28) by pingere. (29) acer. (30) suavis.

No. 240.

Chapter IV.

His writings have the singular felicity of combining (1) brilliancy of execution (2) with never-failing good sense (3). It must be allowed that he is deficient in depth (4); that he skims (5) over rather than dives (6) into the subjects of which he treats; that he had too great command of the plausible (7) to be a patient investigator or a sound reasoner. Yet if he (8) has less originality of thought (9) than others, if he does not grapple (10) with his subject, if he is unequal to a regular and lengthened disquisition (11), if he is frequently inconsistent in his opinions, we must remember that mere soundness of view, without talent for display (12), has few recommendations for those who have not yet imbibed a taste even for the outward form (13) of knowledge, that system nearly precludes freedom, and depth (14) almost implies obscurity. It was this very absence of scientific exactness (15) which constituted in Roman eyes a principal charm (16) of Cicero's compositions.

Nor must his profession as a pleader (17) be forgotten in enumerating the circumstances which concurred to give his writings their peculiar character (18). For, however his design of interesting (19) his countrymen in Greek literature, however too his particular line of talent (20), may have led him to explain rather than

No. 240. (1) felicissime conjungere. (2) ornatissimae dictionis lumina. (3) sententiarum inexhausta (semper affluens) varietas. (4) pondus. (5) delibare. (6) exhaustire aliquid. (7) ita probabilibus argumentis abundare ut. (8) qui si. (9) vis ingenii ac fecunditas. (10) versare ac pertentare aliquid. (11) „to be unequal“ etc., ordinare ac producere institutam disquisitionem nescire. (12) eloquendi facultas. (13) externa species. (14) subtilitas. (15) by scientiae acumine carere. (16) Romani imprimis delectabantur. (17) consuetudo forensis (= „prof. as a pl.“). (18) proprietatem imprimere. (19) commendare alicui aliquid. (20) ipsius ingenii inclinatio.

to invent; yet he expressly (21) informs us it was principally with a view to his own improvement in Oratory that he devoted himself to philosophical studies. This induced him to undertake successively (22) the cause (23) of the Stoic, the Epicurean, or the Platonist, as an exercise (24) for his powers of argumentation; while the wavering and unsettled state of mind (25), occasioned by such habits of disputation, led him in his personal judgment to prefer the sceptical tenets (26) of the New Academy.

Yet he was never (27) so entirely a disciple of the New Academy as to neglect the claims (28) of morality and the laws. He is loud in his protestations (29) that truth is the great object of his search: "For my own part, if I have applied myself especially to this philosophy, through any love of display (30) or pleasure in disputation, I should condemn not only my folly, but my moral condition (31). And, therefore, unless it were absurd, in an argument like this (32), to do what is sometimes done in political discussions (33), I would swear by Jupiter and the divine (34) Penates that I burn with a desire of discovering the truth, and really believe what I am saying."

No. 241.

Chapter V.

And, however inappropriate (1) this boast may appear, he at least pursues the useful and the magnificent

(21) ipse. (22) *by modo* — modo — modo. (23) personam sustinere. (24) ut tentaret quid — posset. (25) animi fluctuatio atque inconstantia. (26) dubitationes sequi. (27) neque vero unquam. (28) praecepta. (29) profiteri atque testari. (30) ostentatione aliqua adductus. (31) mores et natura. (32) talis disputatione. (33) quum disceptatur de. (34) dii.

No. 241. (1) immoderatio, alienior. „And — this“, Gram. § 238. 6.

in philosophy; and uses his academic character as a pretext rather (2) for a judicious selection from each system than for an indiscriminate rejection of all. Thus, in the capacity of a statesman (3), he calls in the assistance (4) of doctrines which, as an orator (5), he does not scruple to deride; those of Zeno in particular, who maintained the truth of the popular theology (6), and the divine origin of augury, and (as we noticed above) was more explicit (7) than the other masters in his views of social duty. This difference of sentiment between the magistrate and the pleader (8) is strikingly illustrated in the opening (9) of his treatise *de Legibus*; where, after deriving the principles (10) of law from the nature of things, he is obliged to beg quarter (11) of the Academics, whose reasonings he feels could at once destroy the foundation on which his argument rested. "My treatise throughout (12)", he says, "aims at the strengthening of states and the welfare of peoples. I dread therefore to lay down (13) any but well considered and carefully examined principles; I do not say principles which are universally received (14), for none are such, but principles received by those philosophers who consider virtue to be desirable for its own sake, and nothing whatever to be good, or at least a great good, which is not in its own nature (15) praiseworthy." These philosophers are the Stoics; and then, apparently alluding (16)

(2) Academicum se profitetur potius ut sibi relinqui videatur . . . quam ut. (3) in republica (= „in the cap. of a st.“). (4) advocatum adhibere. (5) in orationibus, or in causis dicendis. (6) vulgares, or communes de rebus divinis opiniones. (7) accuratius explicare aliquid. (8) vel magistratibus vel causis accommodatus. (9) principium, or prima pars. (10) summa praecepta. (11) veniam petere. (12) omnis nostra oratio pergit ad. Gram. § 288. 1. (13) ponere principia. Gram. § 250. 3. 1. (14) probari alicui. (15) sua sponte. (16) deinde (Omit „and“)

to the arguments of Carneades against justice, which he had put into the mouth (17) of Philus in the third book of his *de Republicâ*, he proceeds: "As to (18) the Academy, which puts the whole subject into utter confusion (19), I mean the New Academy of Arcesilas and Carneades, let us persuade it to hold its peace. For, should it make an inroad (20) upon the views which we consider we have so skilfully put into shape (21), it will make an extreme havoc (22) of them. The Academy I cannot conciliate, and I dare not ignore (23)."

And as, in questions connected with the interests of society (24), he thus uniformly advocates the tenets (25) of the Porch, so in discussions of a physical character (26) we find him adopting the sublime and glowing (27) sentiments of Pythagoras and Plato. Here, however, having no object of expediency in view to (28) keep him within the bounds of consistency, he scruples not (29) to introduce whatever is most beautiful in itself (30), or most adapted to his present purpose.

No. 242.

Chapter VI.

At one time (1) he describes the Deity as the all-pervading Soul (2) of the world, the cause of life and motion; at another He is the intelligent Preserver and Governor of every separate part. At one time the soul

(17) utentem (usum) inducere (facere). (18) *Transl.* „Let us persuade (exorare, ut) the Acad.“ etc. (19) perturbare. (20) invadere in. (21) scite instruere et componere. (22) ruinas edere. (23) submovere. *Cfr. Cic. de Legg. l. I. ch. 13.* (24) ad civilem societatem pertinere, or rempublicam attingere. (25) only confugere ad. (26) *Adj. naturalis.* (27) grandior atque luculentior (ardentior). (28) in quibus quum sit nulla ratio utilitatis, qua. (29) *Gram. § 250. 3. 1.* (30) per se.

No. 242. (1) „at one time . . . at another“, etc., modo . . . modo . . . (2) mens omnia pervadens et quasi anima.

of man is in its own nature necessarily eternal, without (3) beginning or end of existence (4); at another it is represented as a portion, or the haunt (5) of the one infinite Spirit (6); at another it is to enter (7) the assembly of the Gods, or to be driven into darkness, according to its moral conduct in this life (8); at another, it is only in its best and greatest specimens (9) destined for immortality; sometimes that (10) immortality is described as attended with consciousness and the continuance of earthly friendships (11); sometimes as but an immortality of name and glory; more frequently however these separate notions (12) are confused together in the same passage.

Though the works of Aristotle were not given to the world (13) till Sylla's return from Greece, Cicero appears to have been a considerable proficient in his philosophy, and he has not overlooked (14) the important aid it affords in those departments of science which are alike (15) removed from abstract reasoning and fanciful theorizing (16). To Aristotle he is indebted for most of the principles laid down in his rhetorical discussions, while in his treatises on morals not a few of his remarks may be traced to (17) the same acute philosopher.

The doctrines of the Garden (18) alone, though some of his most intimate friends were of the Epicurean school, he regarded with aversion and contempt; feeling no sort of interest (19) in a system which cut at the very root (20) of that activity of mind, industry, and patriotism, for

(3) ut careat. (4) vita. (5) particula quaedam vel domicilium. (6) mens. (7) transferri vult ad. (8) pro vitae ac morum ejusque ratione. (9) *by Superl. with* quisque. (10) ipse. (11) pristinae amicitiae propagatio, or perpetuitas. (12) haec omnia quamvis diversa. (13) pervulgare. (14) *by* probe perspicere. (15) et . . . et . . . (16) ratiocinandi argutiae et opinandi levitas. (17) *Transl.* „he borrows (mutuari) from“. (18) horti (hortuli) Epicuri (= „the doctrines of the G.“). (19) „to feel int.“, delectari, capi. (20) tanquam radicitus evellere ex animis, also enervare atque succidere.

which (21) he himself both in public and private was so honourably distinguished.

Such then was the New Academy, and such the variation of opinion which, in Cicero's judgment, was not inconsistent with the profession of an Academic. And, however his adoption of that philosophy may be in part referred (22) to his oratorical habits, or his natural cast of mind (23), yet, considering the ambition which he felt to inspire (24) his countrymen with a taste for literature and science, we must conclude with Warburton that, in acceding to the system of Philo, he was strongly influenced by the freedom of thought and reasoning (25) which it allowed to his literary works (26), the liberty of illustrating the principles and doctrines (27), the strong and weak parts, of every Grecian school (28).

No. 243.

3. Peculiarity of Cicero's Discussions (1).

His Rhetorical Works.

Bearing then in mind (2) his design of recommending the study of philosophy, it is interesting to observe (3) the artifices of style and manner which, with this end (4), he adopted in his treatises; and though to enter minutely into this subject would be foreign to our present

(21) quibus virtutibus, or quarum virtutum laude. (22) *Transl.* „But though (etsi) he was led (adduci) to the adoption“, etc. „by his oratorical hab. (oratoria consuetudo)“ etc. (23) inclinatio animae ac naturae. (24) tamen quum vehementer vellet (maxime cuperet) imbuere studio . . . (25) opinandi ac ratiocinandi licentia. (26) *by* scribenti datur, offertur. (27) Latinis litteris, or disputando illustrare sententias ac disciplinas sive graves sive infirmas. *Omit* „parts“. (28) secta.

No. 243. (1) dicendi artificia, disserendi modi. *Either* de, or quibus . . . usus sit (quae, or quos . . . adhibuerit). (2) si spectamus. (3) admiramur profecto, quibus . . . usus sit. *Gram.* § 238. 5. (4) ad eam rem perficiendam.

purpose, it may be allowed us to make some general remarks on the character (5) of works so eminently successful (6) in accomplishing the object for which they were undertaken.

The obvious peculiarity (7) of Cicero's philosophical discussions is the form of dialogue (8) in which most of them are conveyed. Plato, indeed, and Xenophon, had, before his time, been even more strictly dramatic (9) in their compositions; but they professed to be recording the sentiments of an individual (10), and the Socratic mode of argument could hardly be displayed in any other shape. Of that interrogative and inductive conversation (11), however, Cicero affords but few specimens; the nature of his dialogue (12) being as different from that of the two Athenians (13) as was his object in writing. His aim was (14) to excite interest; and he availed himself of this mode of composition for the life and variety (15), the ease, perspicuity, and vigour which it gave to his discussions (16). His dialogue is of two kinds: according as (17) the subject of it is beyond or under controversy (18), it assumes the shape of a continued treatise (19), or a free disputation (20); in the latter case (21) imparting clearness to what is obscure, in the former relief (22) to what is clear. Thus his

(5) placet quaedam generatim explicare de proprietate. (6) accommodatissime, or felicissime conformatus ad. (7) ac primum quidem incurrit in oculos quod. (8) *by* aliquos inter se colloquentes inducere. „philosophical“, de philosophia. *Add* et de arte oratoria. (9) ad scaenicam consuetudinem propius accedere. (10) unus sapiens. (11) interrogatio atque inductio. (12) forma sermonis. (13) *only* illi (duo). (14) nam quum delectare vellet ac movere, etc. *Omit* the foll. „and“. (15) alacritas ac varietas orationis. (16) „which it gave to his disc.“, *only* disceptationis. (17) si enim, or prout. (18) vel extra controversiam vel secus. (19) perpetua tractatione percurri. (20) colloquium solutius, *also by* disputando digeri atque executi. (21) „in the latter case . . . in the former“, atque ita vel . . . vel. (22) ornatus, splendor, dignitas.

practical and systematic treatises (23) on rhetoric and moral duty, when not written in his own person (24), are merely divided between several speakers who are the mere organs (25) of his own sentiments; while (26) in questions of a more speculative cast (27), on the nature of the gods, on the human soul, on the greatest good, he uses his academic liberty, and brings forward the theories of contending schools under the character of their respective advocates (28). The advantages gained in both cases by the form of dialogue are evident. In controverted subjects he is not obliged to discover his own views, he can detail opposite arguments forcibly and luminously (29), and he is allowed the use of those oratorical powers in which, after all, his great strength (30) lay. In those subjects, on the other hand, which are uninteresting because they are familiar, he may pause (31) or digress before the mind is weary and the attention begins to flag (32); the reader is carried on by easy journeys and short stages (33), and novelty in the speaker supplies the want of (34) novelty in the matter.

No. 244.

Chapter II.

Nor does Cicero discover less skill in the execution (1) of these dialogues than address in their method (2). It were idle to enlarge upon the beauty, richness (3), and taste (4) of compositions which have been the admiration of every age and country. In the dignity of his speakers,

(23) quum praecipit atque ordine plura exponit de. (24) by suis verbis uti. (25) interpres. (26) contra. (27) diligentius investigare (*Part. of necess.*), or by a clause „which are of“ etc. (acriorem disceptationem habere). (28) suo cuique defensore attributo (= „under the char. of“ etc.). (29) vim lumenque afferre singulis etc. (30) vis ingenii summa. (31) cessare licet. (32) flaccescere. (33) processus, or progressus (*Plur.*) (34) compensare.

No. 244. (1) compositio. (2) conformatio. Omit „address“. (3) ornatus. (4) temperatio.

their high tone of mutual courtesy (5), the harmony of his groups (6), and the delicate relief of his contrasts (7), he is inimitable (8). The majesty and splendour of his introductions, which generally address themselves (9) to the passions or the imagination (10), the eloquence with which both sides of a question are successively displayed (11), the clearness and terseness (12) of his statements on abstract points (13), the grace of his illustrations, his exquisite allusions (14) to the scene or time of the supposed (15) conversation, his digressions in praise (16) of philosophy or great men, his quotations from Grecian and Roman poetry (17); lastly, the melody and fulness of his style (18), unite to throw (19) a charm round his writings peculiar to themselves. To the Roman reader they especially recommended themselves by their continual and most artful references (20) to the heroes of the old republic, who now appeared but exemplars, and (as it were) patrons of that eternal philosophy, which he had before, perhaps, considered as the short-lived reveries (21) of ingenious but inactive men. Nor is there any confusion, want of keeping, or appearance of effort (22) in the introduction of the

(5) politissima (humanissima, liberalissima) urbanitas (= „high tone of c.“). (6) circulatorum (consessuum) ordo et conspiratio. (7) contrariorum maxime luminosa descriptio. (8) quis est qui possit imitari? Quid dicam de . . . (9) accommodatum esse. *Gram.* § 287. 1, or § 288. 1. (10) by movere et inflammare animos. (11) „both sides . . . are succ. displ.“, alternis argumentationibus in utramque partem versare. (12) nitor. (13) res retrusae atque abditae. (14) notatio, significatio („to“, *Genit.*). (15) by quisque. (16) intextae laudes (= „digress. in pr.“). (17) poetarum usurpatio, or testimoniorum e poetis mutuatio. (18) plenissimus quasi sonus orationis, or sonus ipse orationis atque amplitudo. (19) *Transl.* „all of which, united, throw“ etc., jucunditate quadam perfundere aliquid. (20) laudatio. (21) somnium levissimum, or futile fluxumque commentum. (22) adde quod nihil perturbate aut inconstanter aut contorte inducitur, or nec est quidquam usquam perturbatum etc.

various beauties we have been enumerating, which (23) are blended together with so much skill and propriety (24), that it is sometimes difficult to point out the particular sources of the admiration which they inspire.

The series of his rhetorical works has been preserved nearly complete, and consists (25) of the *De Inventione*, *De Oratore*, *Brutus sive de claris Oratoribus*, *Orator sive de optimo genere Dicendi*, *De partitione Oratoriâ*, *Topica*, and *de optimo genere Oratorum*. The last-mentioned, which is a fragment (26), is understood to have been the proem to his translation (now lost) of the speeches of Demosthenes and Æschines, *De Coronâ*. These he translated with the view of defending, by the example of the Greek orators, his own style of eloquence (27), which, as we shall afterwards find, the critics of the day (28) censured as too Asiatic in its character (29); and hence the proem, which still survives, is on the subject of the Attic style of oratory. This composition (30) and his abstracts (31) of his own orations are his only rhetorical works (32) not extant, and probably our loss is not very great. The *Treatise on Rhetoric*, addressed to Herennius (33), though edited with his works, and ascribed to him by several of the ancients, is now generally (34) attributed to Cornificius, or some other writer of the day.

(23) *Transl. „but (sed) they“*. (24) tam apte atque accommodate. (25) exstat . . . numerus paene continuus; qui sunt . . . (26) *by* non integer. (27) suum dicendi genus. (28) *only* aequales. (29) pro Asiatico reprehendere. (30) commentatio. (31) adumbrationes quaedam. (32) scripta rhetorica. (33) is autem liber, qui Herennio inscribitur estque de Inventione oratoria . . . (34) a plerisque.

No. 245.

Chapter III.

The works, which we have enumerated, consider the art of rhetoric in different points of view (1), and thus receive from each other mutual support and illustration (2), while they prevent the tediousness which might else arise, if they were moulded into one systematic treatise on the general subject (3). Three are in the form of dialogue; the rest are written in his own person (4). In all, except perhaps the *Orator*, he professes to have availed himself of the principles of the Aristotelic and Isocratean schools (5), selecting what was best in each of them, and, as occasion might offer (6), adding remarks and precepts of his own. The subject (7) of Oratory is considered in three distinct lights (8); with reference to the case, the speaker, and the speech. The case, as respects its nature (9), is definite or indefinite; with reference to the hearer (10), it is judicial, deliberative, or descriptive (11); as regards the opponent, the division is fourfold (12) —according as the fact, its nature, its quality, or its propriety (13) is called in question. The art of the speaker is directed to five points: the discovery of persuasives (14) [whether ethical, pathetical, or argumentative (15)], arrangement, diction, memory, delivery. And the speech itself consists of six

No. 245. (1) diversas partes alicujus rei explicare. (2) complere inter se atque illustrare. (3) in disputationem de re universa ratione susceptam includere. (4) (sunt) tractationes perpetuae, *also by* ipse solus disserit. (5) disciplina. (6) pro re nata, *or* ubi res tulerit. (7) materia subjecta („*of*“, *Dat.*). (8) tripertito (tripert.); „*with ref. to*“, (ita) ut dicat de . . . (9) si spectatur ejus natura, *or only* ipse. (10) si auditor (*sc.* spectatur). (11) demonstrativus; *also* judicatio, deliberatio, laudatio (descriptio). (12) in quatuor partes distribuitur; quaeritur enim aut sit necne aut . . . (13) rectene factum sit an secus. (14) argumenta. (15) *by a relat. clause*: quibus, *and* delectare, movere, probare.

parts: introduction, statement of the case, division of the subject, proof, refutation, and conclusion.

His treatises *De Inventione* and *Topica*, the first and nearly the last of his compositions, are both on the invention of arguments, which he regards, with Aristotle, as the very foundation of the art; though he elsewhere confines the term eloquence, according to its derivation(16), to denote excellence of diction and delivery, to the exclusion of argumentative skill(17). The former of these works was written at the age of twenty, and seems originally to have consisted of four books, of which but two remain. In the first of these he considers rhetorical(18) invention generally, supplies commonplaces for the six parts of an oration promiscuously(19), and gives a full analysis(20) of the two forms of argument, syllogism(21) and induction. In the second book he applies these rules particularly to the three subject-matters of rhetoric(22), the deliberative, the judicial, and the descriptive, dwelling principally on the judicial, as affording the most ample field for discussion(23).

No. 246.

Chapter IV.

This treatise seems for the most part compiled(1) from the writings of Aristotle, Isocrates, and Hermagoras; and as such he alludes to it(2) in the opening of his *De Oratore* as deficient in the experience(3) and judgment which nothing but time and practice can

(16) ipsa origine sic circumscribi dicit ut... (17) remove argumentandi sollertiam (*Abl. absol.*). In the foll. omit „originally“. (18) oratorius. (19) conjuncte proponere (= „to supply promiscuously“). (20) enucleate, accurate explicare. (21) ratiocinatio. (22) genera dicendi, genera causarum. (23) ampliorem habere disputationem.

No. 246. (1) mutuari (*Depon.*). (2) atque haec causa est cur eadem ab ipso dicatur. (3) carere usu.

impart(4). Still it is an entertaining(5), nay, useful work; remarkable, even among Cicero's writings, for its uniform good sense(6), and less familiar to(7) the scholar only because the greater part has been superseded(8) by the compositions of his riper years.

His *Topica*, or treatise on commonplaces, has less extent and variety of plan(9), being little else than a compendium of Aristotle's work on the same subject. It was, as he informs us in its proem, drawn up from memory(10) on his voyage from Italy to Greece, soon after Caesar's murder, and in compliance with the wishes of Trebatius, who had some time before urged him to undertake the translation.

Cicero seems to have intended(11) his *De Oratore*, *De claris Oratoribus*, and *Orator*, to form one complete system(12). Of these three noble works the first lays down the principles and rules of the rhetorical art; the second exemplifies(13) them in the most eminent speakers of Greece and Rome; and the third shadows out the features(14) of that perfect orator, whose superhuman excellences should be the aim of our ambition(15). The *De Oratore* was written when the author was fifty-two, two years after his return from exile; and(16) is a dialogue between some of the most illustrious Romans of the preceding age on the subject of oratory. The principal speakers are(17) the orators Crassus and Antonius, who are represented unfolding the principles(18)

(4) actione comparari. (5) jucundus ad legendum. (6) perpetua quadam valetudine praestare. (7) rarius usurpari a. (8) quasi obliterare. (9) contractior minusque varia compositio. *Gram.* § 225. (10) e memoria conscribere. (11) eo consilio componere. (12) unam absolutamque doctrinam efficere. (13) exemplis illustrare. (14) formam adumbrare. (15) divinam quandam excellentiam (virtutem, laudem) imitandam atque aemulandam proponere. (16) inducit autem quosdam viros (= „Romans“) . . colloquentes. (17) by partes priores tribuere alicui. (18) ratio (*Sing.*).

of their art to Sulpicius and Cotta, young men just rising in the legal profession (19). In the first book, the conversation turns on the subject-matter of rhetoric, and the qualifications (20) requisite for the perfect orator. Here Crassus maintains the necessity of his being acquainted with the whole circle of the arts (21), while Antonius confines eloquence to the province of speaking well. The dispute for the most part seems verbal (22); for Cicero himself, though he here sides with (23) Crassus, yet elsewhere, as we have above noticed, pronounces eloquence, strictly speaking (24), to consist in beauty of diction. Scaevola, the celebrated lawyer, takes part in this preliminary discussion (25); but, in the ensuing meetings, makes way for Catulus and Caesar, the subject leading to such technical disquisitions (26) as were hardly suitable to the dignity of the aged Augur (27).

No. 247.

Chapter V.

The next morning Antonius enters upon the subject (1) of invention, which (2) Caesar completes (3) by subjoining some remarks on the use of humour in oratory; and (4) Antonius, relieving (5) him, finishes the

(19) ad juris civilis laudem eniti, or ad juris legumque scientiam incumbere. (20) virtus; „requisite for“, *Genit.* (21) omnium ambitum litterarum complecti. (22) verbi, or nominis controversia est, also by de verbo, non de re disceptare. (23) accedere alicui, or ad sententiam alicujus. (24) only proprie. (25) quasi prolusio (= „*prel. disc.*“), or disputatio inchoata. (26) acrior, or interior artis disquisitio. (27) only senex (add „*Augur*“ to the proper name).

No. 247. (1) praecipere or dicere ingredi de, also explicandum sumere aliquid. (2) quae tractatio. (3) cumulum addere alicui rei. (4) „and — him“, *Gram.* § 238. 6. (5) succedere alicui, or excipere aliquem.

morning discussion with treating of arrangement and memory. In the afternoon (6) the rules for propriety and elegance of diction are explained (7) by Crassus, who was celebrated in this department (8) of the art; and the work concludes with his handling the subject of delivery (9) and action. Such is the plan (10) of the *De Oratore*, the most finished (11) perhaps of Cicero's compositions. An air of grandeur (12) and magnificence reigns throughout. The characters of the aged senators are finely conceived (13), and the whole company is invested with an almost religious majesty (14), from the allusions interspersed to the melancholy destinies (15) for which its members were reserved (16).

His treatise *De claris Oratoribus* was written after an interval of nine years, about the time of Cato's death, when he was sixty-one, and is thrown into the shape of a dialogue (17) between Brutus, Atticus, and himself. He begins with Solon, and after briefly mentioning the orators of Greece, proceeds to those of his own country (18), so as to take in (19) the whole period from the time of Junius Brutus down to himself. About the same time he wrote his *Orator*; in which he directs his attention principally (20) to diction and delivery, as in his *De Inventione* and *Topica* he considers the matter of an oration. This treatise is of a

(6) a prandio. (7) praecepta dare (tradere) de elocutionis propr. atque eleg. (8) genus artis. (9) pronuntiatio (pronunt.). (10) descriptio librorum De ... (11) quo opere (or quibus) nihil, with *Compar.*, or quo opere (quibus) haud scio an nihil. (12) majestas quaedam (= „*air of gr.*“). (13) subtiliter (elegant) signare ac depingere. (14) nescio quid religionis offundere. (15) interjicere mentionem calamitatum (*Abl. absol.*). (16) by impendere alicui. (17) in formam redigere sermonis, or only colloquentes facere. (18) populares. (19) complecti. (20) verba facere potissimum de, or dilatare disputationem de, or praecipuam diligentiam conferre in laudem (with *Genit.*).

less practical nature(21) than the rest. It adopts the principles of Plato(22), and delineates(23) the perfect orator according to the abstract conceptions of the intellect(24) rather than the deductions of observation and experience(25). Hence he sets out with a definition(26) of the perfectly eloquent man, whose characteristic it is to express himself with propriety(27) on all subjects, whether humble, great, or of an intermediate character(28); and here he has an opportunity of paying some indirect compliments to himself(29). With this work he was so well satisfied that he does not scruple to declare, in a letter to a friend, that he was ready to rest(30) on its merits his reputation for judgment in Oratory.

The treatise *De partitione Oratoriâ*, or on the three parts of rhetoric, is a kind of catechism(31) between Cicero and his son, drawn up for the use of the latter at the same time with the two preceding. It is the most systematic and perspicuous(32) of his rhetorical works, but seems to be but the rough draught(33) of what he originally intended.

(21) minus ad communem vitae usum accommodatum esse. (22) Platoniam quandam formam exprimere. (23) speciem adumbrare. (24) „according to“ etc., mente et cogitatione depictus, conceptus. (25) vita usuque cognitus, or a rerum cognitione et usu derivatus. (26) (a) principio definire. (27) bene appositeque, or apte et accommodate. „whether“ etc. sive . . sive . . sive. (28) only medius. (29) tecte (subobscure) sibi ipsi gratulari. (30) velle (cupere) se famam consistere in, or conjunctam esse cum. (31) interrogando et respondendo contexere, or interrogationibus ac responsionibus mutuis absolvere. (32) maxime et ratione et perspicuitate excellere, praestare. (33) brevis adumbratio, nudus commentarius.

No. 248.

4. Cicero's Philosophical Writings.

The connection which (1) we have been able to preserve between the rhetorical writings of Cicero cannot be attained in his moral, political, and metaphysical treatises; partly (2) from the extent of the subject, partly from the losses occasioned by time, partly from the inconsistency which we have warned (3) the reader to expect in his sentiments. In our enumeration, therefore (4), we shall observe no other order than that which the date of their composition furnishes.

The earliest (5) now extant is part of his treatise *De Legibus*, in three books; being a sequel to his work on Politics. Both were written in imitation (6) of Plato's treatises on the same subjects. The latter of these (*De Republicâ*) was composed a year after the *De Oratore*, and seems to have vied (7) with it in the majesty and interest of the dialogue. It consisted of a series (8) of discussions in six books on the origin and principles of government, Scipio being the principal speaker, but Laelius, Philus, Manilius, and other personages of like gravity taking part in the conversation. Till lately (9), but a fragment of the fifth book was understood to be in existence, in which Scipio, under the fiction of a dream (10), inculcates the doctrine of the immortality

No. 248. (1) non item ut (quemadmodum) connecti possunt, or non eadem qua affinitate conjuncti sunt. (2) cujus rei causa est quod et . . et . . et, or quod quidem effectum est partim etc. (3) admonere. *Gram.* § 275. 1. (4) is erit igitur enumerandi ordo, qui . . . repetitur a. (5) ac ceteris quidem antiquiores sunt tres libri priores de L. „sequel“, appendix. (6) ad similitudinem. (7) simillimum esse. „and — with it“, *Gram.* § 238. 6. (8) erant autem disputationes pertinentes per sex libros, or disp. continuæ sex libris conclusæ de . . . (9) nuper fuit quum particula tantum . . . putabatur, or nuper opinati erant. (10) visum inducens.

of the soul. But in the year 1822, Monsignor(11) Mai, librarian of the Vatican(12), published considerable(13) portions of the first and second books, from a palimpsest manuscript(14) of St. Austin's *Commentary on the Psalms*. In the part now recovered, Scipio discourses on the different kinds of constitutions and their respective(15) advantages; with a particular reference(16) to that of Rome. In the third book, the subject(17) of justice was discussed by Laelius and Philus; in the fourth, Scipio treated of morals and education; while in the fifth and sixth, the duties of a magistrate were explained, and the best means of preventing(18) changes and revolutions(19) in the constitution itself. In the latter part of the treatise, allusion was made to the actual posture(20) of affairs in Rome, when the conversation was supposed to have occurred, and the commotions(21) excited by the Gracchi.

No. 249.

Chapter II.

In this treatise *De Legibus*, which was written two years later than the *De Republicâ*, when he was fifty-five, and shortly after the murder of Clodius, he represents himself as explaining to his brother Quintus and Atticus, in their walks through the woods of Arpinum(1), the nature and origin of the laws and their actual state(2), both in other countries and in Rome. The first part only of the subject(3) is contained in the

(11) vir Eminentissimus, or Reverendissimus D(ominus). (12) Vaticanae bibliothecae curator. (13) non exiguus. (14) palimpsestus, or codex abrasus. (15) by quisque. (16) saepe mentionem inferre, facere („to“, *Genit.*). (17) ratio. (18) occurrere. (19) perturbationes („in“, *Genit.*). (20) conditio quae tum erat quum. (21) seditio, or motus.

No. 249. (1) by a clause with dum and inambulare. (2) praesens rerum status. Omit „their“. (3) cujus disputationis prior pars.

books now extant; the introduction to which we have had occasion to notice(4), when speaking of his Stoical sentiments on questions connected with State policy(5). Law he pronounces to be the perfection(6) of reason, the eternal mind, the divine energy, which, while it pervades and unites in one the whole universe, associates gods and men by the more intimate resemblance(7) of reason and virtue, and still more closely men with men, by the participation of common faculties, affections, and situations(8). He then proves, at length(9), that justice is not merely created by civil institutions, from the power of conscience, the imperfections(10) of human law, the moral sense(11), and the disinterestedness of virtue(12). He next proceeds to unfold the principles, first, of religious law, under the heads of divine worship(13); the observance of festivals and games; the office of priests, augurs, and heralds; the punishment of sacrilege and perjury; the consecration of land(14), and the rights of sepulchre; and, secondly, of civil law, which gives him an opportunity(15) of noticing the respective duties of magistrates and citizens. In these discussions, though professedly speaking of the abstract question(16), he does not hesitate to anticipate the subject(17) of the lost books, by frequent allusions(18) to the history and customs of his own country(19). It must be added, that in no part of his writings(20) do

(4) mentio incidit. (5) „of his Stoical sent.“ etc. quid Stoicos secutus de rebus publicis sensisset. (6) by summus, or rectissimus. (7) interior similitudo. (8) similitudo et ingeniorum et studiorum et conditionum communitas. (9) uberius. (10) vitium. (11) honestatis sensus. (12) virtutis gratuita magnificentia, or virtutis liberalitas. (13) „the principles, first“ etc. ratio legesque religionis sacrorum usu variatae, distinctae. (14) fundus (*Phur.*). (15) quarum mentione adducitur ut. (16) quaestionem rationis tractare. (17) praecipere quaedam ex iis libris qui . . . (18) See 248, 16. (19) patrius. (20) in nullo ejus libro.

worse instances occur, than in this treatise, of that vanity which was notoriously his weakness (21), which are rendered doubly offensive (22) by their being put into the mouth (23) of his brother and Atticus.

No. 250.

Chapter III.

Here (1) a period of seven or eight years intervenes, during which he composed little of importance (2) besides his Orations. He then published the *De claris Oratoribus* and *Orator*; and a year later (3), when he was sixty-three, his *Academicæ Questiones*, in the retirement from public business (4) to which he was driven (5) by the dictatorship of Cæsar. This work had originally (6) consisted of two dialogues, which he entitled *Catulus* and *Lucullus*, from the names of the respective speakers in each (7). These he now remodelled and enlarged (8) into four books, dedicating them to Varro, whom he introduced as advocating, in the presence of Atticus, the tenets (9) of Antiochus, while he himself defended those of Philo. Of this most valuable composition (10), only the second book (*Lucullus*) of the first edition (11) and part of the first book of the second are now extant. In the former of those two, Lucullus argues against, and Cicero for, the Academic sect, in the presence of Catulus and Hortensius; in the latter, Varro pursues the history of philosophy (12) from Socrates to Arcesilas, and Cicero

(21) eum laborasse constat. (22) eo etiam molestiora esse quod . . . (23) oratione (or orationi) alicujus intexere.

No. 250. (1) post illa. (2) quum interea pauca graviora . . . scripsisset, edidit etc. (3) postero anno. (4) illo usus otio, quod. (5) by afferre. (6) primo, initio. (7) e disputantium nominibus, or e defensorum utriusque causae nominibus. (8) reficere atque dilatare. (9) rationem alicujus defendere. (10) gravissimum opus, gravissima explanatio. (11) forma, or descriptio, also editio (12) exponit qui philosophiæ cursus fuerit.

continues (13) it down to the time of Carneades. In the second edition (14) the style was corrected, the matter condensed, and the whole (15) polished with extraordinary care and diligence.

The same year he published his treatise *De Finibus*, or "On the chief good", in five books (16), in which are explained the sentiments of the Epicureans, Stoics, and Peripatetics on the subject. This is the earliest of his works in which the dialogue is of a disputatious character (17). It is opened with a defence (18) of the Epicurean tenets (19), concerning pleasure, by Torquatus; to which Cicero replies at length (20). The scene then shifts (21) from the Cuman villa to the library of young Lucullus (his father being dead), where the Stoic Cato expatiates on the sublimity of the system (22) which maintains the existence of one only good, and (23) is answered by Cicero in the character (24) of a Peripatetic. Lastly, Piso, in a conversation held at Athens, enters into an explanation (25) of the doctrine of Aristotle, that happiness (26) is the greatest good. The general style (27) of this treatise is elegant and perspicuous; and the last book in particular has great variety and splendour of diction.

No. 251.

Chapter IV.

It was about this time that Cicero was especially courted (1) by the heads of the dictator's party (2), of

(13) persequi. (14) quos libros denuo emisit; the foll. by Abl. absol. (15) universa disputatio. (16) „treatise — in five books“, only libri quinque. (17) disceptando texti, or disceptationis speciem habere. (18) principio explicare. (19) placita, dogmata („concerning“, de). (20) fuse. (21) sedes disputationis transfertur. (22) multa de ejus doctrinae præstantia disserere. (23) qui. (24) personam gerens. (25) „in a conv.“ etc., Athenis sermonem orditur de (illa . . . sententia). (26) beata vita. (27) oratio.

No. 251. (1) colere, observare. (2) dictatoria factio.

whom Hirtius and Dolabella went so far as to declaim (3) daily at his house for the benefit of his instructions. A visit of this nature to (4) the Tusculan villa, soon after the publication of the *De Finibus*, gave rise to his work entitled *Tusculanæ Questiones*, which professes to be the substance (5) of five philosophical disputes between himself and friends, digested (6) into as many books. He argues throughout after the manner of an Academic, even with an affectation (7) of inconsistency; sometimes making use (8) of the Socratic dialogue, sometimes launching out (9) into the diffuse expositions which characterise (10) his other treatise. He first disputes against the fear (11) of death; and in so doing (12) he adopts the opinion of the Platonic school, as regards (13) the nature of God and the soul. The succeeding discussions on enduring pain, on alleviating grief, on the other emotions of the mind, and on virtue, are conducted for the most part on Stoical principles (14). This is a highly ornamental (15) composition, and contains more quotations (16) from the poets than any other of Cicero's treatises.

We have already had occasion to remark upon the singular activity (17) of his mind, which becomes more and more conspicuous (18) as we approach the period (19) of his death. During the ensuing year, which is the last of his life, in the midst of the confusion and anxieties consequent (20) on Cæsar's death, and the party warfare

(3) *Transl.* „even declaimed“ (declamitare). „for the ben. of his instr.“ = „to learn from him“. (4) hujusmodi amicorum conventus in (*with Acc.*). (5) summa capita, or summa quaedam. (6) distribuere. (7) cum simulatione etiam. (8) consecrari. (9) digredi in. (10) „which char.“ = „of“. (11) by contemnendum esse, or timendum non esse. (12) qua in re, or quo loco. (13) de. (14) rationibus contineri, dirigi. (15) *Superl.* of ornatus. (16) verba. (17) laborum assiduitas propria (*with Genit.*). (18) eminere visa est. (19) quo ipse propius aberat. (20) angores derivati a.

of his Philippics (21), he found time to write (22) the *De Naturâ Deorum*, *De Divinatione*, *De Fato*, *De Senectute*, *De Amicitia*, *De Officiis*, and *Paradoxa*, besides the treatise on Rhetorical (23) Common Places above mentioned.

Of these, the first three were intended as (24) a full exposition of the conflicting opinions entertained on their respective subjects (25); the *De Fato*, however, was not finished according to this plan (26).

No. 252.

Chapter V.

His treatise *De Naturâ Deorum*, in three books (1), may (2) be reckoned the most splendid of all his works, and shows that neither age nor disappointment (3) had done injury (4) to the richness and vigour of his mind. In the first book, Velleius, the Epicurean (5), sets forth the physical tenets of his sect (6), and is answered by Cotta, who is of the Academic school (7). In the second, Balbus, the disciple of the Porch, gives an account of his own system (8), and is, in turn, refuted by Cotta in the third. The eloquent extravagance (9) of the Epicurean, the solemn enthusiasm (10) of the Stoic, and the brilliant raillery (11) of the Academic, are contrasted (12) with extreme vivacity and humour (13); — while the sublimity of the subject itself imparts to the whole composition a grander and more elevated character (14), and

(21) certationes Philippicae. (22) otium nancisci scribendi de . . . (23) oratorius. (24) esse voluit. (25) diversae de quaque re sententiae. (26) non ita, ut instituerat.

No. 252. (1) See 250, 16. (2) licet numerare inter; also with dubito an. *Gram.* § 176. *Note 3. d.* (3) rerum civilium desperatio. (4) deminuere aliquid de. (5) Epicuri sectator. (6) only physica ejus. (7) *Transl.* „by Cotta, the Academic“. (8) suam doctrinam tueri. (9) dissoluta facundia. (10) gravitas ardorque. (11) urbanissima ludificatio. (12) concertare cum. (13) hilaritas. (14) nescio quid aspergere grande atque excelsum.

discovers in the author imaginative powers(15), which, celebrated as he justly is for playfulness of fancy(16), might yet appear more the talent of the poet than the orator.

His treatise *De Divinatione* is conveyed in a discussion(17) between his brother Quintus and himself, in two books(18). In the former, Quintus, after dividing Divination into the heads(19) of natural and artificial, argues with the Stoics for its sacred nature(20), from the evidence of facts(21), the agreement of all nations, and the existence(22) of divine intelligences. In the latter, Cicero questions its authority(23), with Carneades, from the uncertain nature of its rules, the absurdity and uselessness of the art, and the possibility of accounting(24) from natural causes for the phenomena(25) on which it was founded. This is a curious work(26), from the numerous cases adduced from the histories(27) of Greece and Rome to illustrate the subject in dispute(28).

His treatise *De Fato* is quite a fragment(29); it purports to be the substance of a dissertation(30) in which he explained to Hirtius (soon after Consul) the sentiments of Chrysippus, Diodorus, Epicurus, Carneades, and others, upon that abstruse subject. It is supposed to have consisted at least of two books, of which we have but the proem of the first, and a small portion of the second.

(15) vim cogitandi fingendique tantam elicere („in the auth.“, *Genit.*). (16) res jucunde depingendae („celebr. as he was“, *quavis etc.*). (17) ipse disputat cum, or oratio instituitur. (18) See 250, 16. (19) in duo genera. *Instead of „Quintus“ use Pronoun.* (20) sacram esse demonstrare. (21) et facta afferens evidentissima et . . . et. (22) veritas. (23) dubitat ullane sit illa vis quod et leges sint . . . et . . . (24) explicari posse. (25) rerum eventus. (26) est autem jucundum illa legere ob . . . „cases“, *exempla.* (27) res. (28) id de quo disputatur. (29) mancus, mutilus. (30) speciem contracti sermonis habere.

No. 253.

Chapter VI.

In his beautiful compositions, *De Senectute* and *De Amicitia*, Cato the censor and Lælius are respectively (1) introduced, delivering their sentiments on those subjects. The conclusion of the former, in which Cato discourses on the immortality of the soul, has been always celebrated (2); and the opening of the latter, in which Fan- nius and Scævola come (3) to console Lælius on the death of Scipio, is as exquisite an instance of delicacy and taste in composition (4) as can be found in his works. In the latter he has borrowed largely from the eighth and ninth books of Aristotle's *Ethics*.

His treatise *De Officiis* was finished about the time he wrote his second Philippic, a circumstance which illustrates (5) the great versatility of his mental powers (6). Of a work so extensively celebrated, it is enough to have mentioned (7) the name. Here he lays aside the less authoritative form of dialogue, and, with (8) the dignity of the Roman Consul, unfolds, in his own person, the principles of morals, according to (9) the views of the older schools, particularly of the Stoics. It is written in three books, with great perspicuity and elegance of style; the first (10) book treats of the *honestum*, or *virtue*, the second of the *utile*, or *expedience*, and the

No. 253. (1) in . . . libris De Sen. . . . altero Catonem Censorem (or Censorium) altero . . . (2) omnium laudibus celebrare. (3) Laelium conveniunt ut. (4) tantae est elegantiae tantique iudicii, ut luculentius ejus rei (or virtutis) exemplum . . . (5) qua quidem re efficitur quam . . . fuerit. (6) varia vis ingenii, or varium et multiplex ingenium. (7) ponere. (8) „Here“ etc. sepositis autem personis colloquendum quod minus viderentur habere auctoritatis ipse (= „in his own person“) hic assumpta . . . (9) secutus. (10) *Transl.* „in the first . . . he treats“ etc.

third adjusts the claim (11) of the two, when they happen (12) to interfere with each other.

His *Paradoxa Stoicorum* might have been more suitably, perhaps, included (13) in his rhetorical works, being (14) six short declamations in support of the positions (15) of Zeno; in which that philosopher's subtleties (16) are adapted to the comprehension of the vulgar (17), and the events of the times. The second, fourth, and sixth, are respectively directed (18) against Antony, Clodius, and Crassus. They seem to have suffered from time (19). The sixth is the most eloquent (20), but the argument of the third is strikingly (21) maintained.

Besides the works now enumerated, we have a considerable fragment of his translation (22) of Plato's *Timæus*, which he seems to have finished in his last year. His remaining philosophical works, viz.: the *Hortensius*, which was a defence of philosophy; *De Gloriâ*; *De Consolatione*, written upon Platonic principles on his daughter's death; *De Jure Civili*, *De Virtutibus*, *De Auguriis*, *Chorographia*, translations of Plato's *Protagoras*, and Xenophon's *Æconomics*, works on Natural History (23), Panegyric (24) on Cato, and some miscellaneous (25) writings, are, except a few fragments, entirely lost.

(11) ad rationis normam revocare. (12) si quando usu veniat ut. (13) aptius (commodius) adjungi posse. (14) quum sint. (15) arx, propugnaculum. (16) illius (i. e. Zenonis) disciplinae argutiae. (17) *Adj.* popularis. (18) singulos petere. (19) vetustate corrumpi. (20) majoris eloquentiae, or elocutione ornatior. (21) egregie. (22) decurtata ac mutila interpretatio. (23) libri naturales (physici), quorum utroque physica quaedam explicantur. (24) laus. (25) varii generis.

No. 254.

5. Cicero's Letters. His Historical and Poetical Compositions (1).

His Letters, about one thousand in all, are comprised (2) in thirty-six books, sixteen of which are addressed (3) to Atticus, three to his brother Quintus, one to Brutus, and sixteen to his different friends; and they form a history (4) of his life from his fortieth year. Among those addressed to his friends, some occur (5) from Brutus, Metellus, Plancius, Cælius, and others. For (6) the preservation of this most valuable department (7) of Cicero's writings, we are indebted to Tyro, the author's freedman (8), though we possess, at the present day, but a part of those originally published (9). As (10) his correspondence with his friends belongs to his character (11) as a man and politician (12), rather than to his literary aspect (13), we have already noticed it in the first part of this memoir.

His Poetical and Historical works have suffered a heavier fate (14). The latter class, consisting of his commentary on his consulship and his history of his own times, is altogether lost. Of the former, which consisted of the heroic poems *Halcyone*, *Limon*, *Marius*, and his Consulate, the elegy of *Tamelaestes*, translations of Homer and Aratus, epigrams, etc., nothing remains, except some fragments of the *Phænomena* and *Diosemeia* of Aratus. It may, however, be questioned whether literature has suffered much by these losses (15). We

No. 254. (1) historiae, or historiarum libri; carmina. (2) continere. (3) mittere. (4) narrationem, or historiam complere. (5) esse. (6) quod conservata est. (7) pars gravissima. (8) libertus. Omit „author's“. (9) quas ille edidit. (10) sed quoniam. (11) aperire mores. (12) homo ac civis (magistratus). (13) scriptoris ingenium (persona). (14) longe secus (includes „heavier“) accidit (with *Dat.*). (15) gravemne litterati jacturam fecerint, or magnumne litterarum Latinarum detrimentum acceperint, or multumne dignum memoria perditum sit.

are far, indeed (16), from speaking contemptuously of the poetical talent of one who possessed so much fancy (17), so much taste (18), and so fine an ear (19). But his poems were principally composed in his youth; and afterwards, when his powers were more mature (20), his occupations did not allow even to his active mind the time necessary for polishing a language still more rugged in metre than it was in prose (21). His contemporary (22) history, on the other hand, can hardly have conveyed (23) more explicit, and certainly would have contained less faithful, information (24) than his private correspondence; while (25), with all the penetration he assuredly possessed, it may be doubted if (26) his diffuse and graceful style was adapted for the deep and condensed thoughts (27) and the grasp (28) of facts and events which are the chief excellences of historical composition (29).

No. 255.

6. Cicero's Orations.

The Orations which he is known to have composed amount in all to about eighty, of which fifty-nine, either entire or in part, are preserved. Of these some are (1) deliberative, others judicial, others descriptive; some delivered from the rostrum, or in the senate; others in the forum, or before (2) Cæsar; and (3), as might be

(16) ac tamen multum abest ut. (17) cogitandi ardor. (18) judicandi elegantia. (19) aures teretes. (20) adultius ingenium. *Gram. § 225.* (21) versibus etiam horridior quam oratione, or a versuum numero magis etiam quam orationis elegantia alienus (abhorrens). (22) aequalis. (23) non potest attulisse . . . aut certe non erat praebitura veriore (certiorem) . . . (24) rerum gestarum narratio. (25) et quamquam fuit . . . tamen . . . (26) satisne idonea . . . fuerit. (27) meditatio (*Sing.*). (28) comprehensio. (29) historici generis laudes.

No. 255. (1) versari in genere . . . (2) apud. (3) est autem ipse . . . („from“, pro).

anticipated from the character already given of his talents, he is much more successful in pleading (4) or in panegyric (5) than in debate or invective. In deliberative oratory (6), indeed, great part of the effect of the composition depends on its creating in the hearer a high opinion of the speaker (7); and, though Cicero takes considerable pains to interest the audience in his favour (8), yet his style is not simple and grave enough, he is too ingenious, too declamatory, discovers too much personal feeling (9), to elicit that confidence in him, without which argument has little influence (10). His invectives, again (11), however grand and imposing, yet, compared with his calmer and more familiar (12) productions, have a forced and unnatural air (13). Splendid as (14) is the eloquence of his Catilinarians and Philippics, it is often the language of abuse rather than of indignation (15); and even his attack (16) on Piso, the most brilliant and imaginative (17) of its kind, becomes wearisome from want (18) of ease and relief (19). His laudatory orations, on the other hand, are among his happiest efforts (20). Nothing can exceed the taste (21) and beauty of those for the Manilian law, for Marcellus, for Ligarius, for Archias, and the ninth Philippic, which is principally in praise of Servius Sulpicius. But it is

(4) causas defendere . . . (5) laudare . . . disceptare . . . objurgare. (6) genus. (7) magna vis repetitur (derivatur) ab ea existimatione quam oratio ipsa conciliat. (8) auditores benevolos reddere (efficere). (9) commotior est quam ut. (10) qua carere nullo modo potest in . . . (11) rursum accusationes ejus. (12) ingenio congruentior. (13) nescio quid violenti atque arcessiti. (14) quantumvis. (15) *by* contumeliosus . . . iratus, or conviciantis . . . indignantis est, or convicia sunt . . . indignatio. (16) impugnatio . . . qua nihil est in hoc genere . . . (17) ardens. (18) quia caret. (19) moderatio. (20) felicissime versari, or feliciter elaborare in. (21) quid enim vel iudicio vel . . . excellentius iis quas . . .

in judicial eloquence, particularly on subjects of a lively cast (22), as in his speeches for Cælius and Muræna, and against Cæcilius, that his talents are displayed to the best advantage (23). In both these departments of oratory (24) the grace and amiableness (25) of his genius are manifested in their full lustre (26), though none of his orations are without tokens of those characteristic excellences. Historical allusions (27), philosophical sentiments, descriptions full of life and nature, and polite raillery, succeed each other in the most agreeable manner, without appearance of artifice or effort (28). Such are his pictures of the confusion of the Catilinarian conspirators on detection (29); of the death of Metellus; of Sulpicius undertaking the embassy to Antony; the character he draws of Catiline; and his fine sketch (30) of old Appius, frowning (31) on his degenerate descendant (32) Clodia.

No. 256.

Chapter II.

These, however, are but incidental and occasional artifices (1) to divert and refresh the mind, since his (2) Orations are generally laid out according to the plan proposed in rhetorical works; the introduction, containing the ethical proof (3); the body of the speech (4), the

(22) in causis excitationibus, or de rebus paullo acutioribus. (23) ingenii vires expromere uberrime, ingenio abuti commodissime. (24) artis dicendi campus. (25) jucunditas. (26) tanquam in clarissimo lumine collocatum esse. (27) rerum veterum usurpationes. (28) tam jucunde inter se excipiunt ut nec arte quæsita nec in alienum locum translata (arcessita) esse videantur. (29) conjurationem detegere (*Abt. absol.*). (30) ingeniosa (commodissima) inductio. (31) succensere alicui. (32) „*degen. descendant*“, ab avita virtute degenerans.

No. 256. (1) artificia, quibus aliquando pro re nata relaxat... (2) nam ipsae. (3) ad mores accommodatus. (4) causae expositio (explicatio).

argument (5), and the peroration addressing itself to the passions (6) of the judges. In opening his case (7), he commonly makes a profession of timidity and diffidence, with a view to conciliate the favour of his audience; the eloquence, for instance (8), of Hortensius, is so powerful, or so much prejudice has been excited (9) against his client, or it is his first appearance in the rostrum, or he is unused to speak in an armed assembly, or to plead in a private apartment (10). He proceeds to entertain the patience of his judges; drops out (11) some generous (12) or popular sentiment, or contrives to excite prejudice against (13) his opponent. He then states the circumstances of his case, and the intended plan of his oration; and here he is particularly clear. But it is when he comes actually (14) to prove his point that his oratorical powers begin to have their full play (15). He accounts for everything so naturally (16), makes trivial circumstances tell so happily (17), so adroitly converts apparent objections (18) into confirmations of his argument, connects independent facts (19) with such ease and plausibility, that it becomes impossible to entertain a question (20) on the truth of his statement. This is particularly observable in his defence of Cluentius, where prejudices (21), suspicions, and difficulties are encountered with the most triumphant ingenuity (22); in the ante-

(5) confirmatio. (6) *by* permovere animos. (7) orationem ingredi, or ad causam accedere. (8) velut .. dicit. (9) invidiam creare alicui. (10) inter domesticos parietes. (11) enuntiare, inferre, injicere. (12) ingenuus. (13) de auctoritate alicujus detrahere, or limare. (14) ubi vero accessit ad. (15) vim atque copiam eloquentiae omnem expromere, or frenos omnes eloquentiae laxare, or totos eloquentiae fontes aperire. (16) facile. (17) exigua feliciter augere, or minima feliciter exaggerare. (18) ea quae videntur contraria callide convertere ad. (19) dissimilia (disparia) connectere. (20) ut dubitare non posse videaris quin. (21) opinio praejudicata. (22) summa ingenuitate quasi ludibundus occurrit.

cedent probabilities of his *Pro Milone*; in his apology for Muræna's public, and Cælius's private life, and his disparagement of Verres's military services in Sicily (23); it is observable too in the address with which (24) the Agrarian law of Rullus, and the accusation of Rabirius, both popular measures (25), are represented to be hostile to public liberty; with which (26) Milo's impolitic unconcern (27) is made a touching incident (28); and Cato's attack upon the crowd of clients which accompanied the candidate for affice, a tyrannical disregard (29) for the feelings (30) of the poor. So great indeed is his talent (31), that he even hurts a good cause by an excess of (32) plausibility.

No. 257.

Chapter III.

But it is not enough to have barely proved his point; he proceeds, either immediately, or towards the conclusion of his speech, to heighten (1) the effect by amplification. Here he goes (as it were) round and round (2) his object; surveys it in every light (3); examines it in all its parts; retires, and then (4) advances; turns and re-turns it (5); compares and contrasts it;

(23) extenuare (deminuere) . . . militarem gloriam Siciliensem. (24) idem apparet quum . . . apte demonstrat esse . . . (25) quum utraque esset admodum popularis. (26) quum . . . utitur . . . ad. (27) imprudens lentitudo. (28) *by* movere animos iudicium. (29) „attack upon“ etc. reprehensionem assestationis in petitionibus officiorum trahit (vertit) in, or interpretatur esse crimen crudelitatis contemnens etc. (30) pietas, observantia (*Sing.*), also officia. (31) atque adeo hac ipsa sollertia efficitur ut. (32) nimius.

No. 257. (1) augere contendit. (2) tamquam circumeundo varie illustrare. (3) quantum in ea momenti sit undique anquirere. (4) *Omit „and then“.* Likewise „and“ in the foll. (5) tractare retractare, also semel atque iterum versare.

illustrates (6), confirms, enforces (7) his view of the question, till at last the hearer feels ashamed of doubting (8) a position which seems built on a foundation so strictly argumentative. Of this nature is his justification (9) of Rabirius in taking up arms against Saturninus; his account of the imprisonment of the Roman citizens by Verres, and of the crucifixion (10) of Gavius; his comparison of Antony with Tarquin; and the contrast he draws (11) of Verres with Fabius, Scipio, and Marius.

And now, having established his case, he opens upon his opponent a discharge of raillery, so delicate and good-natured (12), that it is impossible for the latter to maintain his ground against it. Or where (13) the subject is too grave to admit this, he colours his exaggeration with all the bitterness of irony or vehemence of passion (14). Such are his frequent delineations (15) of Gabinius, Piso, Clodius, and Antony; particularly his vivid and almost humorous contrast (16) of the two consuls, who sanctioned his banishment, in his oration for Sextius. Such the celebrated account (already referred to) of the crucifixion of Gavius by Verres, which it is difficult to read, even at the present day, without having our feelings roused (17) against the merciless Prætor. But the appeal to the gentler emotions of the soul is reserv-

(6) declarare. (7) probare (= „conf.“), confirmare (= „enf.“). (8) satisne, or an parum tutus sit is locus, quem tot argumentorum firmitate, or tot tamque gravium argumentorum praesidiis muniverit. (9) purgatio illius in Rabirium criminis quod . . . (10) in crucem agere. (11) *by* dissimilitudo, or *by* opponere. (12) lacessere dictis adversarium aggredi tam et facete et ingenue, or adversarium acute et ingenue dictis sic obruere, ut. (13) quod si id. (14) vituperationem exaggeratam acerbissima irrisione et gravissima indignatione distinguere, or acerb. irr. et ira ardentissima utens (usus) rem exaggerare atque colorare. (15) quo in genere illae sunt frequentatae descriptiones . . . (16) acris ac paene faceta comparatio. (17) odio accendi, inflammari.

ed (18) (perhaps with somewhat of sameness (19)) for the close of his oration; as in his defence (20) of Cluentius, Muræna, Cælius, Milo, Sylla, Flaccus, and Rabirius Postumus; the most striking instances of which are the poetical burst of feeling with which he addresses (21) his client Plancius, and his picture of the desolate condition of the Vestal Fonteia, should her brother be condemned (22). At other times, his peroration contains more heroic and elevated sentiments (23); as in his invocation (24) of the Alban groves and altars in the peroration of the *Pro Milone*, the panegyric on patriotism, and the love (25) of glory in his defence (26) of Sextius, and that on liberty at the close (27) of the third and tenth Philippics.

No. 258.

7. Cicero's Style (1). Conclusion (2).

But it (3) is by the invention of a style (4), which adapts itself with singular felicity to every class of subjects (5), whether lofty or familiar, philosophical or forensic, that Cicero answers even more exactly to his own definition (6) of a perfect orator than by his plausibility, pathos, and brilliancy (7). It is not, however, here intended to enter upon the consideration (8) of a subject so ample and so familiar to all scholars (9) as

(18) *cere non solet nisi* (= „the appeal . . . is res.“), or *conferre solet in*. (19) *nimis fortasse neglegere rationem varietatis* (*Ab. absol.*). (20) *ut in causis, or ut factum videmus in . . .* (21) „the poetical b.“ etc. *ornatissima illa atque ardentissima compellatio*. (22) *quae fratre condemnato futura sit*. (23) *grandioribus atque excelsioribus sententiis perorare*. (24) *ut quum appellat*. (25) *studium*. (26) *causa*. (27) *extremus*. *Gram. § 237. 3.*

No. 258. (1) *dictio*. (2) *commentarium, tractationem absolvere*. (3) „But it is . . . that Cicero“, only ac tamen, or sed idem. (4) *genus quoddam novum dicendi*. (5) *omnis rerum varietas*. (6) *magis etiam . . . qualem ipse definivit speciem expressit*. (7) *either suadendi, movendi, ornandi facultas, or argumentandi probabilitas, augendi amplitudo, eloquendi ornatus*. (8) *tractandum suscipere*. (9) *litteratus*.

Cicero's diction, much less to take an extended view of it through the range (10) of his philosophical writings and familiar correspondence. Among many excellences, the greatest is its suitableness to the genius (11) of the Latin language; though the diffuseness thence necessarily resulting (12) has exposed it, both in his own days and since his time, to the criticisms (13) of those who have affected (14) to condemn its Asiatic character (15), in comparison with (16) the simplicity (17) of Attic writers, and the strength (18) of Demosthenes. Greek, however, is celebrated for its copiousness in vocabulary (19), for its perspicuity, and its reproductive power (20); and its consequent facility of expressing the most novel or abstruse ideas with precision (21) and elegance. Hence the Attic style of eloquence was plain and simple, because simplicity and plainness (22) were not incompatible (23) with clearness, energy, and harmony. But it was a singular want (24) of judgment, an ignorance of the very principles of composition (25), which induced Brutus, Calvus, Sallust, and others to imitate this terse (26) and severe beauty in their own defective language (27), and even to pronounce the opposite kind of diction deficient in taste and purity (28). In Greek, indeed, the words fall, as it were, naturally, into a distinct and harmonious order (29); and, from the exuberant richness of the materials, less is left to the ingenuity of the artist (30). But the Latin language is

(10) *omnem ambitum . . . diligenter persequi*. (11) *natura et quasi indoles*. (12) *indidem derivatus*. (13) *by incurrere in reprehensiones*. (14) *dicere*. (15) *pompa Asiatica*. (16) *alienus a*. (17) *sanitas, or siccitas*. (18) *gravitas*. (19) *verborum*. (20) *quaedam fecunditas* (= „reprod. p.“). (21) *proprie*. (22) *mediocritas*. (23) *pugnare cum*. (24) *by carere*. (25) *bene dicendi leges*. (26) *nudus*. (27) *sermonis egestas*. (28) „deficient in t. and p.“, *ineptus ac putidus, or horridus sordidusque*. (29) *sua sponte quodammodo et apte et numerose cadere*. (30) *here orator*.

comparatively weak, scanty, and unmusical (31); and requires considerable skill and management to render it expressive (32) and graceful. Simplicity in Latin is scarcely separable from baldness (33); and justly as Terence is celebrated for chaste and unadorned (34) diction, yet, even he, compared with Attic writers, is flat and heavy (35). Again, the perfection of strength is (36) clearness united to brevity; but to this combination Latin is utterly unequal (37). From the vagueness and uncertainty of meaning which characterises its separate (38) words, to be perspicuous (39) it must be full. What (40) Livy, and much more Tacitus, have gained in energy, they have lost in lucidity and elegance; the correspondence of Brutus with Cicero is forcible (41), indeed, but harsh and abrupt. Latin, in short, is not a philosophical language, not a language (42) in which a deep thinker (43) is likely to express himself with purity or neatness. Cicero found it barren and dissonant (44), and as such he had to deal with it (45). His good sense enabled him to perceive (46) what could be done, and what it was in vain to attempt; and happily (47) his talents answered precisely to the purpose required (48). He may be compared to a clever landscape-gardener (49), who gives depth and richness (50) to narrow and confined

(31) multo *with Compar. of* exilis, astrictus, asper. (32) argutus. (33) tenuitas humilitas est. (34) sanus et sincerus. (35) humilis ac durus. (36) vis summa inest in. (37) minime idoneus ad. (38) singuli. (39) *by* perspicuitatem repetere a. (40) itaque quantum roboris . . . tantum luminis . . . (41) nervosus. (42) non apta philosophiae nec talis. (43) *by* graves acutaeque sententiae. (44) inopem et hiulcum nancisci. *Begin sent. with* quum. (45) his impeditum difficultatibus formandum suscipere. (46) sapienter intellexit, *or* sensu quodam recti ac iudicio ductus intellexit. (47) contigit autem ut. (48) rei efficiendae accommodatum esse. (49) topiarius quispiam. (50) laxare et locupletare.

premises (51) by ingenuity and skill in the disposition of his trees and walks.

No. 259.

Chapter II.

Terence and Lucretius had cultivated simplicity (1); Cotta, Brutus, and Calvus had attempted strength (2); but Cicero rather made a language than a style (3); yet not so much by the invention as by the combination of words. Some terms, indeed, his philosophical subjects obliged him to coin (4); but his great art lies in the application of existing materials (5), in converting (6) the very disadvantages of the language into beauties, in enriching (7) it with circumlocutions and metaphors (8), in pruning it of harsh and uncouth expressions (9), in systematizing the structure of a sentence (10). This is that *copia dicendi* which gained Cicero the high testimony of Caesar to his inventive powers (11), and which, we may add (12), constitutes him the greatest master of composition that the world has seen (13).

Such, then, are (14) the principal characteristics of Cicero's oratory; on a review of which (15) we may, with some reason (16), conclude that Roman eloquence stands scarcely less indebted to his works than Roman philosophy. For, though in his *De claris Oratoribus* he

(51) fundus angustis circumscriptus finibus.

No. 259. (1) tenue dicendi genus excolere. (2) lacertos, *or* nervos addere orationi. (3) ipsa dictio, non genus aliquod dicendi. (4) fabricari. (5) communibus sollerter uti, *or* sapienter uti iis, quae in promptu sunt. (6) adhibere ad, *with* ornare, *Gram. § 288. 1.* (7) addere. (8) translatio. (9) aspera et agrestia expurgare. (10) struendorum verborum rationem demonstrare. (11) quam ab eo inventam tantopere laudavit. (12) *by* nescio an. *Gram. § 176. Note 3. d.* (13) *only* omnium temporum, *or* saeculorum. (14) *either* hae propriae sunt maximaeque laudes . . . *or* haec habui dicere de . . . (15) quas si consideres. (16) non temere.

begins his review (17) from the age of Julius Brutus, yet, soberly speaking (18) (and as he seems to allow in the opening of the *De Oratore*), we cannot assign an earlier date to (19) the rise of eloquence among his countrymen, than that of the same Athenian embassy which introduced the study of philosophy. To aim, indeed, at persuasion, by appeals to the reason or passions (20), is so natural, that no country, whether refined or barbarous, is without its orators. If, however, eloquence be the mere power of persuading, it is but a relative term (21), limited to time and place, connected with a particular audience, and leaving to posterity no test of its merits (22) but the report (23) of those whom it has been successful in influencing; but we are speaking of it as the subject-matter of an art (24).

The eloquence of Carneades and his associates had made [to use a familiar term (25)] a great sensation (26) among the Roman orators, who soon split into two parties, — the one adhering (27) to the rough unpolished manners (28) of their forefathers, the other favouring the artificial graces (29) which distinguished the Grecian rhetoricians. In the former class were Cato and Laelius, both men of cultivated minds, particularly Cato (30), whose opposition to Greek literature was founded solely on political considerations (31). But, as might have

(17) numerum oratorum ordiri, *or* cursum eloquentiae repetere usque a. (18) verius tamen, *or* si volumus ingenuè agere, *or* si verum quaerimus. (19) antiquiorem esse dicere. (20) rationum momentis et animorum motibus uti ad persuadendum. (21) comparationem quandam habere. (22) argumentum, *or* indicium laudis suae transmittere ad. (23) testimonia. (24) quaerere id quod est studii atque artis. (25) vulgare dicere. (26) commovere animos. (27) adhaerescere. (28) rudis atque impolita consuetudo. (29) ad artem elegantiamque se applicare, *or* artificiosam venustatem adamare. (30) *only* ille quidem maxime. (31) rationibus civilibus moveri ut.

been expected (32), the Athenian cause had prevailed; and (33) Carbo and the two Gracchi, who are the principal orators of the next generation, are praised as masters of an oratory learned, majestic, and harmonious in its character (34). These were succeeded by Antonius, Crassus, Cotta, Sulpicius, and Hortensius; who, adopting greater liveliness and variety of manner (35), form a middle age in the history of Roman eloquence.

No. 260.

Chapter III.

But it was in that which immediately followed that the art was adorned by an assemblage (1) of orators, which even Greece will find it difficult to match. Of these Caesar, Cicero, Curio, Brutus, Caelius, Calvus, and Callidius, are the most celebrated. The talents, indeed, of Caesar were not more conspicuous in arms than in his style, which was noted for its force and purity (2). Caelius, whom Cicero brought forward into public life (3), excelled in natural quickness (4), loftiness of sentiment, and politeness in attack (5); Brutus in philosophical gravity, though he sometimes indulged himself (6) in a warmer and bolder style. Callidius was delicate (7) and harmonious; Curio bold and flowing (8); Calvus, from studied opposition to Cicero's peculiarities (9), cold, cautious, and accurate. Brutus and Calvus have

(32) id quod futurum praevidisses, *or* id quod fieri necesse fuerat. „Athenian“, Atticorum. (33) ita (quo) factum est ut. (34) oratio limata, grandis, numerosa. (35) stilus.

No. 260. (1) magnum ornamentum (decus) addit tanta multitudo. (2) urbanitas, *or* incorrupta integritas. (3) ad rempublicam adducere, *or* auctorem atque ducem esse reipublicae capessendae. (4) animi quaedam alacritas. (5) accusationis (accusandi) urbanitas. (6) delectari. (7) tener, *or* lenis. (8) fluens, *or* perfacile currens, *or* volubilis. (9) studiose recedere a propriis Ciceronis laudibus; „cold“, lentus.

been before noticed as the advocates of the dry sententious mode(10) of speaking, which they dignified by the name(11) of Attic; a kind of eloquence which(12) seems to have been popular from the comparative(13) facility with which it was attained.

In the Ciceronian age the general character of the oratory was dignified and graceful. The popular nature(14) of the government gave opportunities for effective appeals to the passions(15); and, Greek literature being as yet(16) a novelty, philosophical sentiments were introduced with corresponding success(17). The republican orators were long in their introductions, diffuse in their statements(18), ample in their divisions, frequent in their digressions, gradual and sedate(19) in their perorations. Under the Emperors, however, the people were less consulted in state affairs; and the judges, instead of possessing an almost independent authority(20), being but delegates of the executive(21) from interested politicians(22) became men of business; literature, too, was now familiar to all classes; and taste began sensibly to decline(23). The national appetite felt a craving(24) for stronger and more stimulating compositions(25). Impatience was manifested(26) at the tedious majesty and formal graces(27), the parade of

(10) *sententiosa brevis* (= „dry sent. m.“). (11) *honorifice*, or *honorifico nomine appellare*. (12) *quod quidem genus . . .* (13) *by a clause with propterea quod*. (14) *popularis . . . constitutio*. (15) *persuasio oratoria* (= „effect. app. to the p.“). (16) *etiamtum*. (17) *usurpatio philosophiae magnopere probatur, or translata a philosophis sententiae magn. probantur*. (18) *narratio*. (19) *lentus or sedatus, or tardo gradu atque composito*. (20) *sui juris esse*. (21) *ubi delegato officio fungi coeperunt, or ex quo principum mandata exsequi coacti sunt*. (22) *omittere studia civilia* (*Abbl. absol.*). (23) *infirmari atque labi, or obrui atque interire*. (24) *vulgo desiderium excitare*. (25) *valentior atque acutior oratio*. (26) „to manifest imp.“, *improbare, vituperare*. (27) *venustus apparatus*.

arguments(28), grave sayings, and shreds of philosophy(29), which characterized their fathers; and a smarter and more sparkling(30) kind of oratory succeeded, just as in our own country the minuet(31) of the last century has been supplanted by the quadrille(32), and the stately movements(33) of Giardini have given way to Rossini's brisker and more artificial melodies. Corvinus, even(34) before the time of Augustus, had shown himself more elaborate(35) and fastidious in his choice of expressions. Cassius Severus, the first who openly deviated from the old style of oratory, introduced an acrimonious and virulent mode of pleading(36). It now became the fashion to decry(37) Cicero as inflated, languid, tame, and even deficient in ornament(38); Maecenas and Gallio followed in the career of degeneracy(39); till flippancy of attack(40), prettiness of expression(41), and glitter of decoration(42) prevailed over(43) the bold and manly eloquence of free Rome(44).

(28) *pompa argumentorum*. (29) *decerpti e philosophia loci*. (30) *acrius et quasi micantius*. (31) „minuta“ *illa saltatio*. (32) *chorea „quadruplex“*. (33) *numeri graviores*. (34) *quid quod etiam ante . . . , sed primus Cassius Sev., etc.* (35) *diligens*. (36) *acerbus atque amarus, or malignus accusandi modus*. (37) *reprehendere quod fuisset*. (38) *tardus (timidus) atque adeo inornatus (incomptus)*. (39) *eandem viam declivem persequi*. (40) *impugnandi petulantia*. (41) *eloquendi nitor*. (42) *ornamentorum splendor*. (43) *by opprimere, obruere*. (44) *either liberae illius aetatis, or ea quae in libero populo floruerat*.

The Editor, having been prevented from correcting the proofs, begs to make the following

Corrigenda and Addenda.

- Page 12 line 5 for hight read height.
- " 12 " 14 " Earthen ware read Earthenware.
- " 20 " 12 " Cretes read Cretans.
- " 40 " 5 from the bottom add (20) fungi, Gram. § 231.
- " 46 " 15 for his read is.
- " 64 " 7 from the bottom for negotiation of read neg.
about.
- " 72 " 4 from the bottom read at one time this.
- " 80 " 3 " " " for perfundere read profundere.
- " 88 " 12 for eunnies read enemies.
- " 94 " 3 from the bottom add (17) inducere. (18) scutum
(= "an obl. sh"). (19) tergum taurinum.
(20) umbo. (21) eminere. (22) clipeus
(= "round sh").
- " 95 " 3 for guidauce read guidance.
- " 113 " 3 from the bottom for that read to.
- " 116 " 10 for suppress read oppress.
- " 133 " 5 from the bottom read sedes; Pipinus etc.
- " 190 " 8 dele that he.
- " 191 " 8 for dispaired read despaired.
- " 192 " 17 " hear read ear.
- " 201 " 13 " sacrifices read sacrificers.
- " 201 " 16 " sacrificers " sacrifices.
- " 224 " 10 from the bottom read to steal (2) there.
- " 248 " 4 " " " for se se parare read se
se-parare.

Page 254 line 15 for cartain read certain.

- " 271 " 4 from the bottom for quod ammodo read quodammodo.
" 284 " 7 from the bottom for would he read would be.
" 285 " 10 " " " " beed read been.
" 291 " 4 " " " " plane or perspicue read plane et perspicue.
" 296 " 16 for custom read customs.
" 300 " 2 " mind read minds.
" 300 " 17 " circumstance read circumstances.
" 309 " 9 from the bottom for quum autem contra read quum autem-contrā.
" 312 " 1 from the bottom for publicae read gerendae, and add Omit "private."
" 325 " 4 from the bottom for consuetudo read necessitudo.
" 352 " 12 for treatise read treatises.
" 354 " 8 from the bottom for oratio read sermo.
" 356 " 2 " " " insert or before quorum.
" 360 " 12 " " " for excitationibus and acutioribus read excitatioribus and acutioribus.
" 362 " 10 for affice read office.
" 370 " 21 " sensiby read sensibly.
" 370 " 7 from the bottom for lentus or sedatus read lentus ac sedatus.

Other inaccuracies of less importance, as Milet for Miletus, Tarent for Tarentum, etc., will be easily noticed and corrected.

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Exercises for translation into
Latin

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PHOTOCOPY